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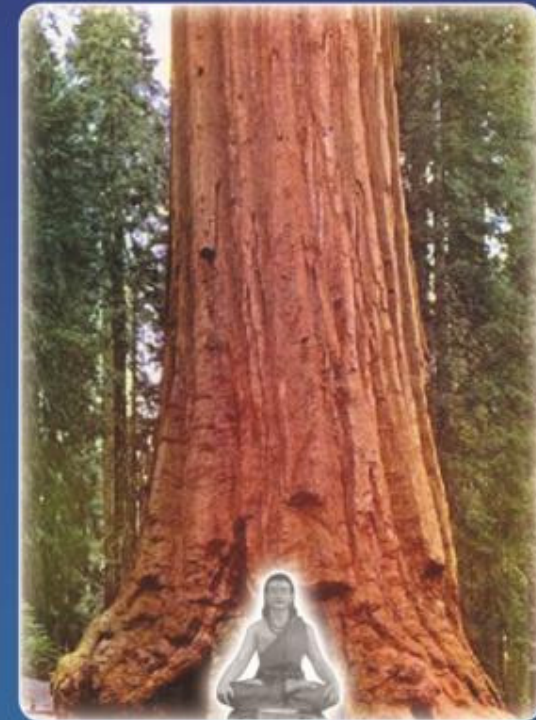
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Sri K. Parvathi Kumar

THE TEACHINGS OF KAPILA

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OF
KAPILA**



Dhanishta

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Dhanishta

Dhanishta means Wealthy Wind.

Wealth is not measured in terms of money or business; it is measured in terms of richness of life.

Wisdom is disseminated by the Teachers of all times. *Dhanishta* works for such fulfilment through its publication of wisdom teachings flowing through the pen and the voice of Dr. Sri K. Parvathi Kumar. Such teachings are published in English, German, French, Spanish, Hebrew, Telugu, Hindi and Kannada.

Dhanishta is a non-profit publishing house.

About the Composer

Dr. Sri K. Parvathi Kumar has been teaching various concepts of wisdom and initiating many groups into the Path of Yoga of Synthesis in India, Europe, Latin America and North America. His teachings are many and varied. They are oriented for practice and are not mere information.

Dr. Sri K. Parvathi Kumar has been honoured by the Andhra University with the title Doctor of Letters Honoris Causa, D. Lit. for all his achievements as a teacher around the world. He works actively in the economic, social and cultural fields with spirituality as the basis. He says that the spiritual practices are of value only if such practices contribute to the economic, cultural, and social welfare of humanity.

Dr. Sri K. Parvathi Kumar is a responsible householder, a professional consultant, a teacher of wisdom, healer of a certain order, and is a composer of books. He denies to himself the title of being an author, since according to him,

Wisdom belongs to none and all belong to Wisdom.

The Publisher



*This work is
a humble dedication to
Master EK
who demonstrated this
wisdom in life.*

Grateful thanks to
Mme. Pilar Gonzalez Carballo
whose contribution materialised this book.

Publisher's Note

It is strange that the Sankhya of Kapila, the primary teacher of this planet is relevant even today. It only proves that the truth, the need to realise it and the way to reach it have remained the same! If it is the human tendency to keep forgetting, it is the nature of the divine to keep reminding. The recapitulation of the one reality is initiated through a series of reminders, served by the Higher Ones who descend for this purpose, till the human beings ascend unto their divine nature. Or, till remembrance becomes a natural process. As such, Kapila was the first one to descend to give out the way of systematised wisdom to ascend. That the first one's teachings are compellingly relevant even today signifies the impetus, the facility and the feasibility the programme of ascent has received during this Aquarian Age.

We have to bear in mind that this age is new to us and not to itself. Every age repeats itself in an ordained pattern, thus forming a note in the symphony of creation. This is how Kapila's teachings are at once ancient and modern.

The way to Truth is offered in many ways! This only means that the methodologies are designed to suit the requirements of a particular period of time

and are presented in a language, intimate to the psyche of that span. “So many men and as many paths,” is understandable, natural and necessary.

But, the paths and the methodologies can have their place only when they spring forth on the basis of the undercurrent of universality. If not, they turn out to be abnormal demonstrations of exclusivity. That which tends to be exclusive is excluded by Nature in due course of time.

Here, it must be remembered that Kapila is synonymous with universality as his descent was from the One who governs it all and that he functioned forth as the World Teacher. It is only appropriate that Sri Parvathi Kumar has chosen (or has been chosen!) to bring out the intricacies of Sankhya in a manner appealing to the scientific temper of the modern minds. Are we not aware that he is not an author wandering in exclusivity but a composer harbouring in synthesis? Therefore, his ability to link up to Kapila is a natural process. The world of aspirants is deriving a world of benefit through the resultant work - this little book.

The composer has deftly avoided baffling the readers with jargons. Instead, he has used common terminology to successfully illustrate the intrinsic wisdom of Sankhya. How many of us are aware of the torture that the baby undergoes in the mother's womb? How many of us know that the first cry of

the newborn baby arises out of the untold agony of forgetting its reality? How many of us care to know the story of creation, the interplay of Nature and Force, emanating from the Essence? How many of us strive to understand the triangle of inertia, poise and dynamism - the basis of everything in creation? How many of us comprehend the existence of the different planes? Any among the many?

This book offers many such basic tenets of the spiritual science. It does not mystify and is devoid of fantasies. It not only illustrates the various facts of the basic truth but also offers the practical system for realising it. If the summit has to be reached, the steps cannot be ignored. And if the floods are on a rampage, the summit is the refuge.

One will not miss the original, by reading this condensed version. Its central theme is that every human being's duty is to elevate oneself into the consciousness of 'I AM' and then - function normally, fully and joyfully. We are indeed glad that through these teachings of Kapila one is reminded of these sacred duties - gently, sweetly and persistently.



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Introduction

The doctrine of wisdom emerging from Kapila is the ancient most of the teachings of wisdom. Its study and practice liberates beings from conditioned living - conditioning by thoughts, opinions, desires and sensations and by environs. It is considered parallel in its depths to most sacred scriptures such as Bhagavad Gita, Upanishads, Brahma Sutras and even the Vedas.

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Kapila's wisdom appears in the Bhagavata Purana, 3rd canto, written by Veda Vyasa, the principal teacher of the Great White Lodge. Its Telugu versions are rendered in poetry by the Great Master Potanarya in the 16th century and its prose version is rendered by

Master E.K. in the 20th century. This work in English is based on the above. The terms used in this text are in tune with the terminology of Madame H.P. Blavatsky and Alice A. Bailey.

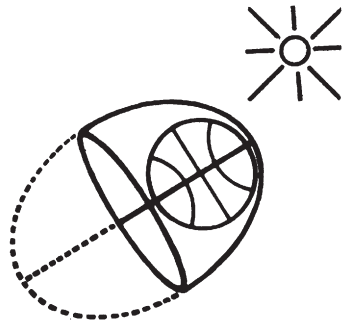
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* * *



kapila – the teacher

Kapila is the foremost teacher of wisdom science. He is the first teacher on this planet after it formed into a globe from a 'dish-form'. The Lord emerged as the teacher in the name and form of Kapila and gave the initial teaching which is eternal. This planet Earth before its formation as a globe was in the shape of a half globe, with its North Pole orienting to the Sun. The pole along with the dish (Northern Hemisphere) was moving around the Sun. The dish was an etheric formation that happened with the North Pole as the centre. The South Pole was not yet formed. The half globe, as well as the beings of the globe were not yet into the gross physical. Their forms were of ether.



Prajapati Kardama presided over the formation of the globe from the semi-spherical form and its consolidation from semi-solid-liquid state to solid state. He also presided over the activity of giving physical

forms to the beings who were hitherto in the etheric form. (There are 21 Prajapatis (3 X 7) presiding over the formations at the seven planes of which Prajapati Kardama is the one relating to the physical plane along with two others. Prajapatis are creators at each plane of existence and work for the Creator. They are considered as the sons of the Creator in Puranas.)

Prajapatis in Triangular Work

#	A	B	C
1	Brahma	Rudra	Manu
2	Daksha	Bhrigu	Dharma
3	Tapa	Yama	Marichi
4	Angiras	Atri	Pulastya
5	Pulaha	Kratu	Vasista
6	Paramesti	Surya	Chandra
7	Kardama	Krodha	Vikruta

The (3 X 7) Prajapatis

Having worked out the physical form for the planet and the planetary beings, Kardama married Devahuti, the daughter of Swayambhuva Manu. (Manu is the solar mind and of etheric formation and his daughter too was of the same form. In association with Kardama she gained the physical plane existence).

Seven Centres & their corresponding Planes

#	Centre (Sanskrit Name)	Centre	Plane
1	Sahasrara	Head	Satya
2	Ajna	Brow	Tapah
3	Visuddhi	Throat	Janah
4	Anahata	Heart	Mahah
5	Manipuraka	Solar Plexus	Suvah
6	Swadhistana	Sacral	Bhuvah
7	Muladhara	Base	Bhuh

Having worked out the physical form for the planet and the planetary beings, Kardama married Devahuti, the daughter of Swayambhuva Manu. (Manu is the solar mind and of etheric formation and his daughter too was of the same form. In association with Kardama she gained the physical plane existence).

Before Kardama's advent, as already said, the globe was half. The etheric globe formed up to equator and was moving as a dish around the North Pole.

The planetary beings too had etheric formation up to diaphragm. The South Pole or the Southern Hemisphere was not yet for the planet. The lower part below the diaphragm was not yet formed for the beings. From the time of Kardama, the half-globe was formed into full globe forming the South Pole. The beings too gained the lower bodies and the physical

form manifesting the gender difference. Women bearing children is an aspect that emerged ever since through the act of procreation. The marriage between Kardama and Devahuti was conceived as a sacrificial act of procreation. The institution of marriage as a sacred means for perpetuation of the human species was thus established. The marriage was never intended to be an avenue for sexual indulgence. It is man's degradation of a divine purpose and divine process.

Kapila the Grand Master was born to Kardama and Devahuti. He gave out in detail, the sacred doctrine of Sankhya, a synthesis of wisdom, consisting of cosmogenesis, anthropogenesis, the path of involution, the path of evolution, the path of discipleship, the path of Yoga, the path of devotion, the nature and its analysis etc. The theological doctrine given out by Kapila stands out as a comprehensive teaching while it is also the ancient most teaching on the planet. This sacred doctrine is his teaching to his mother Devahuti, at the age of seven! The doctrine is well recorded in the third canto of Srimad Bhagavata. This work is to clothe the doctrine in contemporary terminology understandable to the present times. It is rendered for the benefit of the Truth seekers.

* * *

two-way study

The history of man is studied in two ways. One method is to study the history of the 'animal like man' of the Stone Age and his gradual evolution into civility. This is the method of modern scientists, the anthropologists. The other method is to study the intelligences in nature, that are responsible for the creation of man, the intelligences that have come down (as embodiments of knowledge) in the form of human beings to lead, to guide and to pave way for posterity. This is the method of the ancient Seers. That the Nature's intelligences are responsible to constitute the human being is undeniable. The intelligent work of nature itself, directly hints at the functioning of the intelligences according to a system, a pattern and according to an order. It clearly proves that there is what we call mind and intelligence in nature. After all what is mind? It is the organiser. The organisation of Nature relating to the solar systems, the planets, their movement according to an order and their emanation of energies show that the Nature's mind is at work through the intelligences.

This mind is referred to as 'Manu' by the ancient Seers. The formation of day and night, the seasons, the growth

of the fauna and flora of the Earth show that there is an organised activity at the planetary and even systematic level. The gradual unfoldment, growth and recession also find an order, a time plan and a cyclical function.

That the intelligences responsible for this functioning at the subtle level are also capable of manifesting from subtle to gross forms is what is visualised and doctrinised by the Seers. That Nature manifests from subtle to gross cannot be denied. Our ideas and thoughts on a daily basis manifest into many actions and give rise to material build up even in our own life. Is it not a manifestation from subtle to gross? The human being is also born first as a thought, then descends into the semen as sexual thought, enters into the mother's womb and develops form and is delivered out. The descent of man and his gathering body and developing into a physical form, has at its background the intelligent work of Manu, the Solar Mind.

Just like our mind manifests through thoughts and actions, the Solar Mind is the channel for our manifestation. The thoughts of the Solar Logos function through the Solar Mind and manifest the physical. It is corollary to our process of thought and action and the consequent materialisation. The just born baby without being educated about breathing breathes, without being taught about taste, tastes honey and feels happy (if it tastes chilly, it cries!),

takes milk and satiates hunger. Without being told about digestion, it digests and excretes. Likewise, the primitive man learning the Laws of Nature is equally natural. To say that only after man got civilised he knew the Nature and its laws is unfair. The modern, unbiased thinker today feels that civility is the jungle law and the law of the jungle seems more natural, clear and intelligible. Therefore, there is no correlation to the Natural Law intuitively known to the human mind and the knowledge he gains of the objectivity. The civil law is different in its objectives from the Natural Law.

The Natural Law is known to man from the advent of man. The civil law and the science and the investigative tendencies are subsequent off shoots. The Natural Law givers are born from time to time, whenever humanity is drifting away from the Law of the Nature in the name of civil, social, political and economic advancement.

There is ascent as well as descent of man. The descending one brings the law, while the ascending one learns the law. The creation is an admixture of the descending and ascending intelligences, species. The descent is called materialisation of the Spirit. The ascent is called spiritualisation of Matter. They are co-born, co-existent and co-terminus.

Kapila is the one who descended to give the law to the first human race on this planet.

self

“One Plus One is One”

He is the inseparable one. The separations, divisions and parts exist in him but not to him. The limbs, the lungs, the heart, the nerves, the blood stream, the bones exist in man. But to the man he exists himself as a unit, as a whole but not as parts.

He is self-luminous and hence cannot be enlightened. He enlightens. He is subtle and invisible. He is the undercurrent of all happenings.

The fibre in the cloth is subtle. The cotton in the fibre is subtler. The atoms in the cotton are still subtler. The force in the atom is subtler than the atom. The source for emanation of force is the subtlest.

When you look at the cloth, the subtler aspects of the cloth are lost sight of. Likewise, while observing the world, the basis of the world is lost sight of. Hence, He is the subtlest of the subtle. He has no other, for He is the basis of all and all that is in between.

He is unitary and is beyond duality. He is unconcerned (as the basis) of that which is conceptualised as good, bad and indifferent. He is beyond the actions and the concepts relating thereto and yet is their basis.

The world is filled by Him. Without Him there is no world. The world is a fabric woven out of Him by the Force and Matter through time. The world has no identity of itself. The golden ring has no identity of itself without the gold.

He is the basis of Genesis. Through His Will, He presides over all that is generated. The Will is sublimated to Him. The air, the fire, etc. are His secondary forces. His Will presides over them. They cannot function beyond His Will. He is the light in fire, the warmth in Sun, and the movement in the wind.

To cognise Him and recognise Him in all without exception leads one to liberation. This knowledge leads to bliss.

Comprehend the man in God and the God in man. Man in God by nature (and by the fabric) is the God in man. When a house is built there is space in the house. There was space even before, which is now understood as space inside, in contrast to space outside. Inside and outside it is space only. But the space in house is called the house. So is the man. House is in space. Man is in God. There is space in the house. There is God in man. The house makes the difference. It is Nature that tends to create the illusion of a house relating to the space in the house. The inseparable and the immutable space is seemingly transformed into dining room, bed room, kitchen, toilet, etc. They do not exist to the space in

the house. Space is space everywhere. God is God at all times. Man too therefore is God in essence.

Nature with the triple qualities of Force fabricates forms, separates and apparently segregates the One into many. Man is one who believes himself to be so. But in essence he is no different from God. This belief that he is man and that he has mind is the 'make believe' of Nature. The one that lives in this belief chooses to live so. His belief is his ring-pass-not. The moment he comprehends that in essence he is the master that can preside over his mind, senses and the body and upon his speech, thought and action, he regains his originality. But instead of being the master of the house (the body) he begins to be a follower of the members of the house (the mind, the senses and the body), and gradually becomes subservient to them.

He tries endlessly to fulfil the demands of the subordinates. Mastery - is to fulfil the requirements of body. Slavery - is to serve the demands of the body. The choice is left open.

Recollection of self-existence is the wisdom taught from eternity to eternity. This wisdom enables focussing inward in contrast to focussing outward as mind, senses and sense objects - and the consequent externalisation into objectivity. The brewing process relating to thoughts dissolves and the self remains. Before such dissolution of thoughts, thoughts are crystallised forms of opinions, beliefs, isms and ologies. Those isms, ologies, beliefs

and opinions dissolve and the only belief (even this is belief!) of self-existence remains. In the ultimate state, self-existence remains and the belief drops itself. The ice-cubes of thoughts dissolve to form into one water. The crystallised beliefs dissolve and the one Self remains.

The Self according to time and place externalises through the will, descends as mind, functions through senses, travels into the surrounding objectivity and interacts with the animate and inanimate forms. In this externalisation there is the possibility of being absorbed by the objectivity, whereby the path of return is shut up. The complexity of the objectivity endlessly puts the externalised Self into cycles of activity. The cycles have ups and downs and have movement as constant. Change seems inevitable. The chemistry of the creation absorbs the Self into its incessant activity. Externalisation is learnt as a habit since childhood. Internalisation too should therefore be learnt by habit. Habit demands a consistent practice without interruption, for long years with enthusiasm and attentiveness.

Since childhood, one is taught externalisation by the parents, the teachers in the school and the people around. Lucky are those who are born amidst people who know and practice internalisation. And luck is nothing but the past effort, presently hidden.

If internalisation technique is learnt along with the externalisation technique, man remains the Self and perceives the self all through, both the ways. He gains

the comprehension to perceive the objectivity within the Self. All is within the Self for such a one, including planets, solar systems, the cosmos and the total detail of creation. When Krishna opens His mouth at the demand of His mother Yashoda, the latter perceives the whole Universe, within Him, says the scripture Bhagavata.

Objectivity is the product of subjectivity. Subjectivity is the product of Nature and Force in interaction, on the basis of the Self. All that *is*, is Self. Objectivity and subjectivity are the two within the one. “Self is all this and is beyond,” says the Veda. The episode in Krishna’s life is indicative of the magnitude of Him as Self. When one is Self-conscious that which is in the objectivity is also realised as Self. There is no other. There is no second – *Advaita*; no two but only one. In that state of awareness, the involution of the Will and its evolution are clearly visualised. Man in God realises the God in man. The two become one. One plus one is one in spiritual mathematics.

The Self remains, there is neither God nor man. God exists to man. When man ceases, God too ceases. Self remains!

The practice of internalisation leads to intense taste for the Self. The disciple in such practice lives in the body of five elements. But the elements are in cooperation with the Nature in him. He presides over all. The Nature, the formative principles and the

forces conduct themselves in total harmony and poise. The Self remains in body without its awareness. A harmonised, poised and tranquillized Self is like a lake without a ripple. Water without ripples is transparent. It projects no existence of its own. It reflects the sky above and the pebble below. Only the disturbance on such still water causes the appearance of the water. So too is the body. The One in the body thus does not feel the body. He remains as Self with no other awareness.

* * *



genesis

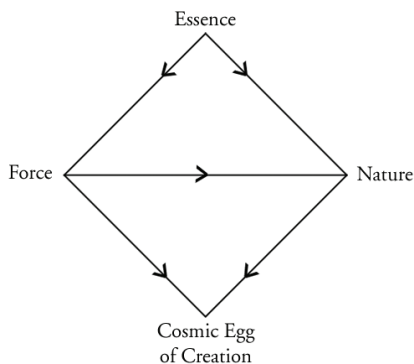
The Study

The study of the qualities and principles of Nature and the consequent comprehension releases the created beings from the limitation of separativity. It unlocks the riddles in the heart and enables experiencing the One Existence - I AM. Heart eternally echoes –“Here I AM! Here I AM! Here I AM!” through its beat and hence is called *Hrid-ayam*. The heart that gives this message is the heart principle of which the physical form is the heart physical - just like the brain is the physical apparatus for the mind to function through. When the riddles in the heart are unlocked through the study and comprehension of the work of the World Mother - the Nature - man realises himself in the heart as the self and gets liberated of the apparent separative existence which hitherto has been reality to him. The term ‘God’ hitherto understood as ‘He’, ‘It’, ‘Self’ and THAT is understood as I AM. The known and the One to be known are realised as one along with the process. The lock at the heart locks out the created being who lives in the triplicity of the knower, the known and the process of knowing viz., knowledge. The one is separated into three and is thus

locked out. The unity of the three is realised through the study of Nature Divine, whereby the riddle of the three is solved as one. That the three are in One, and that the One is becoming three is realised. “One *is*; and three is becoming” - is the occult truth that is realised. The field where it happens is the heart.

The Primary Triple

Nature is well associated with the Essence. Nature emerges from and merges into the Essence periodically. Essence within the emerged Nature is ‘God in creation’ and the Essence without the emerged Nature is ‘God Absolute’ or *Para Brahman*. When Nature is not yet and is in assimilation with Essence there is nought - the seeming nothingness which is also ‘The Absolute’ everything. When Nature emerges, from Essence, Force also emerges from Essence to interact with Nature (Root Nature).



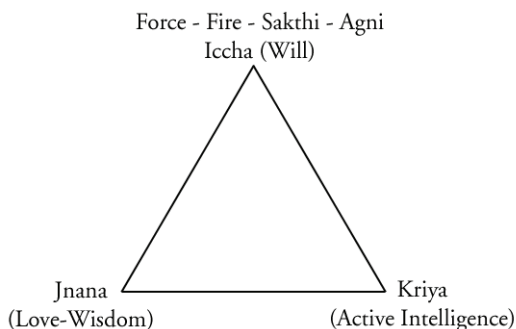
The latter is enlightened by the impression of the former. Thus, the Force emanating from Essence not only impresses but also impregnates Nature to form the cosmic egg of creation, into which the Essence descends directly as its presence. The primary triple and the fourth: *[Note: The word Nature is generally understood as Matter impregnated by Force. Author uses the word Nature for Matter, Subtle-Root Matter.]*

The Characteristics of the Triple

Philosophy of Creation : Three qualities emerge from Nature, namely *Ichha* (the Will) *Jnana* (the Love-Wisdom) and *Kriya* (the Intelligence Activity). Though they emerge from Nature, they do not belong to Nature. They belong to the Force, in its interaction with Nature. The three qualities of Force move, mutate and transform the Nature into form, name and use. For example, gold is transformed into a ring by the application of force. Gold gains the form of ring, it is called (named) as ring and is used as such. All this is non-existent to gold, which remains gold within or without the ring. The qualities of the ring (name, form and use) emerged from the application of force and are not inherent in the gold. Thus the three qualities of Will, Love-Wisdom, and 'Intelligent Activity' emanate from force to transform the Root-Matter (Nature) into successive (grosser) states.

Fire is the other name for the force. The three

qualities of fire are also termed respectively as the Electric Fire, Solar Fire and Frictional Fire that correspond to the Will, Love-Wisdom and Intelligence Activity.



The Force Triangle

The other name for force in scriptures is *Sakti* and the three aspects are the triple *Saktis*. The formation of the cosmic, solar and planetary systems is the work of the force in its relation with Nature, and with its background as the Essence. It is to these five the scriptures refer to as God. Fire leads the whole process of creation in its triple action with Essence and Nature. “He stands foremost and leads,” and hence is called *Agni*. “*Agne Niyati iti Agnihi*” - says the Veda.

Force mutates the Root Matter (Nature) emanating from the Essence and creates all ‘this’. Without the Force, the Fire, the *Sakti*, the Nature remains inert. The Force or the Fire is therefore considered as God in all theologies. He is the God in creation. He enlightens

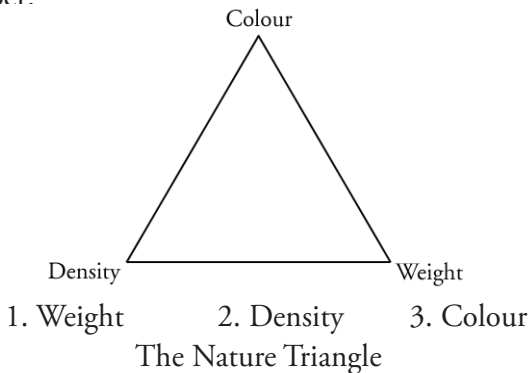
Nature, impregnates and mutates it. Its another name is consciousness. Essence in creation is Consciousness and outside creation is the unknowable, unnamable and unthinkable universal eternal Essence. The names of the Force so far described can be tabulated as below:

Force	Sakti
Fire	Agni
Consciousness	Chaitanya

Its characteristics are

- | | |
|----------------------|------------------------|
| 1. Will | 2. Iccha Sakti |
| Love-Wisdom | Jnana Sakti |
| Intelligent Activity | Kriya Sakti |
| 3. Electric Fire | 4. Vidyut Agni(Aditya) |
| Solar Fire | Savita Agni |
| Frictional Fire | Surya Agni |

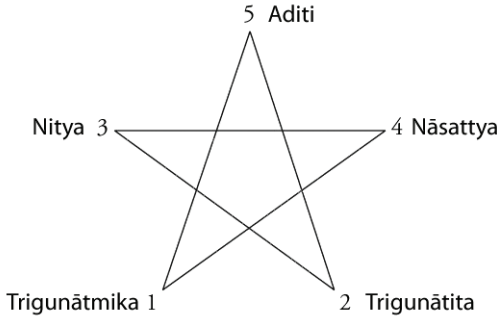
While the force thus has its three qualities, the Nature too has its characteristics. They are also three in number:



Nature too, like the Essence, expresses through its characteristics when in interaction with the characteristics of Force. By itself Nature too is imperceptible. The imperceptible becomes perceptible through Nature's qualities and characteristics.

Fivefold Nature:

1. The Nature that externalises triangularly through the three qualities.
2. The Nature that remains before such threefold externalisation.
3. The Nature unchangeable.
4. The Nature that *is* and *is not*.
5. The Root Nature called *Pradhaana*.



The Fivefold Nature

These five aspects of the Nature are called its five specialities and hence, Nature is called *Visista* - the distinguished. Creation is distinguishable through these qualities of the Nature.

From below upwards is the order. The numbering is done so as to lead the reader from the known to the unknown.

(1) The Nature within the three qualities (inertia, dynamism and poise) is called *Trigunatmika*. (2) The Nature beyond the three qualities is called *Trigunatita*. (3) The Nature that is unchangeable is called *Nitya*. This is like the silver screen of the movie theatre. (4) The Nature that functions as *is* and *is not*, has the ability to alternate into existence and seeming non-existence. (5) The Nature five or the ultimate, the base for the four distinguishments stated heretofore is called Root Nature - *Mula Prakriti*. It is called *Aditi* in the Vedas. She is the Mother of the world from whom the variety of qualities and principles of Nature emerge. Nature is also called *Visista*, meaning the distinguished. Nature distinguishes or discriminates the essence of the Universe into many planes of existence. By this work of Nature, the One Existence is classified and is made to appear as many. For example, when a house is built in a place, the space is distinguished as space within and as outside the house. The space which is one, is apparently distinguished as two. Further, the space within the house is distinguished as drawing room, dining room, bedroom, kitchen, toilet, etc. All these distinguishments are only to those who live in, but not to the space. The space remains to be space, be it in

bedroom or kitchen. The apparent distinguishment is for the limited purposes of functioning within the house and is not applicable to the space itself. In creation, the Nature thus distinguishes the One eternally existing Essence into many, through its qualities and principles. Consequently, the diversity or separativity is apparently felt by the created beings.

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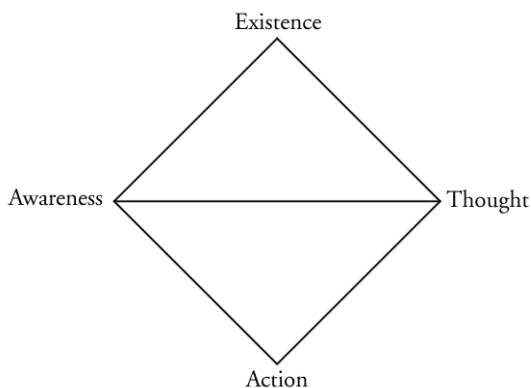
the essence

The Essence or the Background Consciousness has neither the characteristics of Force nor that of the Nature. But it is the source for the two. It ever remains. It becomes active or passive alternately according to the periodicity of the two. By itself it has no activity of its own. It is the support for the other two to spring up and function for a period, and the functioning of the two is an unending series of periods. One is succeeding the other. It is existence unto Eternity. From out of it the Root Nature emerges. The Force emerges. The emerging Force develops the Root Nature into the successive states of Matter. It does so with its three qualities. Thereby Matter gains variety in terms of shape, colour, weight, density etc. Throughout this phenomenon, the Background Consciousness exists and remains. The Eternal Existence is comparable to our own existence. We exist. That we exist is known to us. It needs no external proving. It needs no other support to know. It is instinctive self-knowledge that we know that we exist. Even while in sleep we exist. This we know by inference. In sleep we exist, but we do not know. That means the knowledge or the awareness

of our existence is also merged in us. The observer is merged in the observed. The knower is merged in the knowledge and vice versa. In sleep and in death, the mind (the observing, knowing principle) is merged in its background. Hence, although we exist in sleep or in death we are not aware. When awareness emerges from existence we once again know that we exist. Thus in sleep and in death we exist whether aware or not aware. That in sleep we exist is known to us. That in death too we exist is known to the knowers.

On this very basis of our existence, we awake, we emerge like the dawn every morning from out of sleep. Now, here, ponder upon the process of our awakening into awareness from sleep. Are we awakening? Or are we awakened? Awakening is a happening upon the background of our existence. If there is no existence, there is no awakening. Awakening springs up from the background of existence, by itself. It is the act of awareness but not that of the background existence. Existence remains while we are in slumber and while we are awakened. The existence is the backbone of activity of awareness or consciousness, which is called the Force, the Fire, the *Sakti*, etc. Backbone lends support but does not involve. There is no involution of the existence into any becoming. It eternally *is* and remains. The becoming is the activity of awareness in relation to Matter (Nature). As we are awakened, we

simultaneously have an idea, an impulse, that develops into a proposal for action. This idea is comparable to the Root Matter or Nature, for idea is the seed and thought is its detail; and the thought is matter. The matter of our seed thought is impressed by our awareness and is also impregnated by its force to act. Consequently, we translate our ideas into action with the support of our awareness or force.

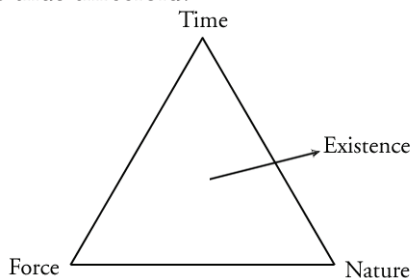


An idea by itself does not manifest unless acted upon. Action is nothing but application of Force upon the Root-Thought (Root Matter). Thus, from out of Existence, there is the spring of Awareness and this Awareness (Fire) interacts with the idea which also springs up from Existence. The second develops the third through its Force into creation. The Existence *is* and ever remains. The Root Matter (*Mula Prakriti*)

too is inert. The Force, the Fire or the Awareness that springs from the Existence causes the mutation of the matter subtle into successive states of existence. Thus, while Existence lends support, the whole work is the work of Fire upon the Nature. Hence, the creation is considered to be a 'Fire-Work' and Fire is 'God in creation' in many theologies. The other name for Fire is Light. "Our God is all-consuming fire" says the Bible too, while it is said so in many ways and in many verses in the Vedas. In every created state there is Existence. Existence lends its support, enlightening. In its presence there is activity, but it does not act. It does not form anything, but in its presence everything forms, develops and decays. He (or It) remains through and through as witness, uninvolved. He is beyond the characteristics of Force and Nature. The only characteristic of Him is, He is Himself. He is self-effulgent, self-aware and self-luminous. Just like we know ourselves, nobody need tell us that we exist. So is He, the background of all.

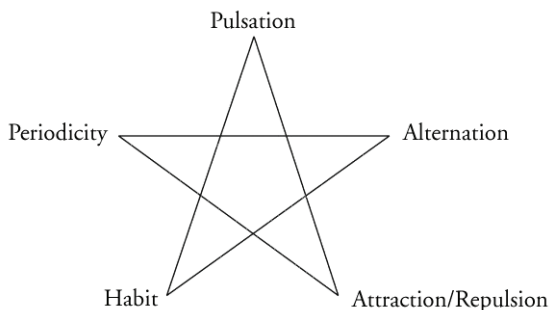
He is called the Lord Absolute. He does not propose creation but when creation sprouts out of Him as proposal, He cooperates; He does not veto. He remains in cooperation throughout the periodicity of the proposal. Every proposal has periodicity. So too has a creation. A creation is a happening upon the Existence. Existence is the background of all. It is like the backdrop of the stage set for drama. It remains before the drama,

during the drama and even after the drama. A series of dramas happen with it as witness. Likewise a series of universes happen upon the background and each series has a periodicity, which is determined by the time of each proposal. Time too is a sprout from this background. Time too springs up along with the simultaneous spring up of Force and Nature. It is difficult and even futile to say which of the three springs first. All the three spring simultaneously as if they conspired before emergence. The emergence from existence is thus threefold.



Time decides the periodicity of the proposal which is the subtle aspect of the Nature. Force works it out. The periodicity has in it the alternating currents of expansion and contraction. During the expansion period there is involution of the subtle matter into gross and during evolution there is evolution of the gross matter into subtle. The alternating currents establish from the largest cycle to the smallest, as pulsating activity. Nature being an inseparable part of

the background, the process of its separation is worked out by the law of repulsion. Having thus separated from the Spirit, it gains the habit of tending to separate. In the beginning, separation of Matter from Spirit is an effort. Later union of that which is separative into one is an effort. This effort to separate and to synthesise is the work of time which functions slowly but surely through the law of habit. The fundamental laws of Genesis are therefore:



1. The Law of Pulsation
2. The Law of Alternation
3. The Law of Periodicity
4. The Law of Attraction and Repulsion and
5. The Law of Habit

The Play

The whole creation is a happening upon the background according to an arrangement. The

arrangement is the agreement between the Time, the Force and the Nature, with Existence as the background. It works out the creation like a play. A play has certain rules and regulations. While in play the player has to observe the regulations. Otherwise, he pays penalties and fines. So too in creation. The regulations of the creational game are to be observed. Otherwise one pays penalties. In the play, there are seeming opponents. Without opposing teams there is no play. But the opponents are opponents only for the sake of play. They are not really opposed to each other. A hero and a villain in a movie enact their opposition in the movie, but they are not enemies to each other in life. In creation, the seemingly opposite principles are but complementary to each other. Their seeming opposition brings in the play of creation. Matter and Spirit too, which hitherto remained as one before the creational impulse put up the seeming opposition. Nature is made to put up an opposition with the Spirit by the Force, triggering the play.

The play has periodicity. Creation too has periodicity. Players in the game survive the periodicity of the game. Players in the creational game too survive the creation. Beyond the creation, they remain latent in the background. While out of game, the player remains as a person. In a game, the player plays the game and the person supports the player aspect. Player

is an aspect of the person. The person is the origin for the player. A player is not a player all the time. He is basically a person. When he plays, the player in him plays. If a player remains a player even after the game, it means he is stuck in the game and is considered insane. The created beings too are players. They play a variety of games in life. Blessed are those who are not stuck in the games. We play the roles of child, youth, adult, aged and old-aged persons. We also play the roles of child, brother, father and grandfather. Some are lucky even to play the role of a great grandfather. In the society, we play other roles like doctors, teachers, engineers, scientists, thieves, politicians, etc. We also play the roles of owners and or trustees of things and properties. But basically we are persons. According to the games set, we play. Each time the periodicity of the game is over, we return to our original position as persons. To be persons is more real than to be players. The latter is periodical and during its periodicity, is an attribute. Thereafter, to live in the attribute is to live in that which is not real. An officer is not an officer for life. He is an officer while he is on official duty. He cannot be an officer to his wife! So too others, such as the Prime Minister, Admiral, Judge, Lawyer, Doctor and the Teacher.

While in the periodicity of the creation, Time, Force and the Nature put up roles upon the background.

Out of it, they remain in background as background. The Grand Cosmic *Purusha* (or Person) is thus hailed as the entrant into the field of creation having created such a field: rather, the field having emerged out of Him. It is the descent into that which we create; to live in it; to live in it for a period. He is called *Purusha*, as He dwells in *Puras* - the cities or the forms. The cities or the forms, having been formed of Him and out of Him, He lives in it - of course, without change. The Nature and Force thus form the globes in the Background Consciousness and the formed globes carry in them the Background Consciousness. The Background Consciousness is therefore in creation while the creation is in the Background Consciousness. The ocean is in the wave, while the wave itself is in the ocean. The wave is formed out of ocean, the ocean does not make the waves. Waves happen in the ocean. They are formed and they have a periodicity. They are repelled from the ocean to the shore and are once again attracted into the ocean. The ocean ever remains. The activity of the wave upon the ocean is an happening upon the ocean as per the Laws of Nature. The ocean remains. It remains as ocean. It remains as ocean in the wave too. According to one's habit he sees the wave or the ocean in the wave!

The Existence or the background consciousness has neither a beginning nor an end. It is eternal. The

waves have a beginning and an ending. The play has a beginning and an ending. But not their background. The drama has a beginning and an ending but not the stage. The movies have a beginning and an ending but not the screen. The created globes have periodicity but not the space from which they are created and in which they live and move.

All that is, is forever, either potentially or as a projection. The source of all that is projected carries in it the projections latently (or potentially). They project periodically. "The seed of the Banyan tree carries the detail of the Banyan tree" - say the ancient Seers.

Background Consciousness is beyond Nature, Force, Time and their qualities. He(or It) is beyond attributes. For all these descend from Him. He is transcendent of them. The qualities of smell are transported by the air but the air as such has no smell. So is the Background Consciousness. When it is in creation, it appears to be carrying the qualities of the creation, but in truth, it is not so.

The Eternal Being, having thus descended into the qualities of the creation, plays apparently different roles. When as being - the product of the Being - loses recollection of its identity, it inverses and remains in the creation. The loss of recollection too is the part of the play.

Having thus lost the recollection, the Being locks up himself in the triple lock and believes himself to be

the doer. He turns himself as the Human 'doing' while he is Human 'Being'!

A Master is one who sees all this happening upon the background. Even while he is in action, he sees that the action is happening in him. But he is not acting. He is the ocean. He remains the ocean. Thoughts, speeches and actions happen in him. He views them. He remains witness to it. Action happens in him. But he does not act. He extends his cooperation by being in it. But when the action that emerges from one overpowers oneself, one gets conditioned.

Getting conditioned by one's own thoughts, speeches and actions is to get stuck in one's own creation. He is like a spider that is caught in its own web. He is also like a snail that secretes and gets conditioned by its secretions. Don't we see how we imprison our being by our own secretion of thoughts? When we start believing that which is created out of us is support to us, the inversion happens to us and to our knowledge. Befalling upon vocation, properties, family, social customs, traditions, religious beliefs, practices and even upon the body which is created out of oneself is the inversion. Man becomes slave of his own creation. To create and to remain a master of one's creation is the art of living. This art enables experiencing life in freedom. The difference in experiencing of life by a master and a slave, is the freedom that one enjoys. A

master too, when he depends upon the slave, turns into a slave gradually. We are the masters and our individual creations shall have to remain subordinate to us. That is all there is to it!

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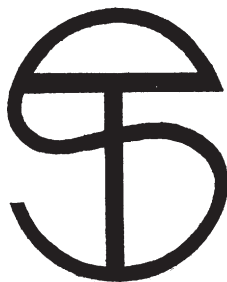


the formative principles

The fivefold Nature carries in it 24 self-formative principles. They are:

1. The five Elements
2. The five Sensations
3. The five Sense Organs
4. The five Organs of Action
5. The four *Antahkaranas* or the States of Existence. (Existence, Awareness of Existence, Thoughtful Existence and the Existence in Action and Speech).

The 24 self-formative principles of the fivefold Nature form the dwelling place of the *Purusha*. It remains His mansion - His Memorandum - His area of permeation. The periodicity of the 24 formative principles of Nature is called Time, which is reckoned as the 25th. In this periodicity, the creation happens. Within this periodicity, the interlacing of Force and Nature (*Sakti* and *Prakriti*) causes the formative principles and fabricates the



planes of existence and the forms of existence. The 25th one, called Time, is therefore said to be the master of the creation, for the whole happening is within its periodicity. Time is therefore considered No.1 in creation and is second only to the Background Consciousness. The one who is bound by time is the individual soul (*Jiva*) and the one who transcends the time is the Spirit (*Deva*). The one who is bound by time gains a quality hitherto non-existent.

This is what is called 'separative consciousness'. The One becomes apparently more than one. The separative one is the observer and the original becomes the observed. The process of observation is also given birth to. Thus the one becomes three through time and remains so during its periodicity. The separated consciousness identifies more and more with Nature through Force in Time and functions within the time frame. When the formative principles spring up around the separated consciousness, the latter gains a stimulation that 'I Exist'. This is called *Ahamkara* in the scriptures. When the qualities of the formative principles are in proper blend around this consciousness, the person does not lose his identity as I AM or 'I Exist'.

He remains as 'I AM' amidst the formative principles, who act with the support of his presence. His presence within the time cycle amidst the formative principles

is understood as the 'Indwelling God'. The 'God Absolute' thus presenting Himself within the circle of time along with the Force, the Nature and their formative principles is the beautiful process of Father becoming Son. The Son is born within and the Father remains without!

The Primordial Existence

The residence of the indwelling consciousness within the cycle of time (that separates the absolute consciousness to individualised consciousness) enables the formative principles to prepare a recipe of Nature which becomes the universal cause or the cause for the future Universe. It is called the 'Primordial Existence'. The creative principle of Force emerges from the Essence within the Time's cycle and impregnates Nature's recipe (or the universal cause). Then the Nature is charged and the recipe becomes resplendent. The resplendent recipe is the Cosmic Mind awakened from the universal cause. This resplendence is the Awakening or the Dawn or the *Aditi* of the Vedas. It forms the basis for the creation.

* * *

the four models of creation

For the 24 formative principles to transform into a creation, they need classification through models. The classification happens according to four models. The resplendence of the indwelling consciousness, through which the Cosmic Mind is formed, descends into and remains in the four models. The four models come down from the Father via the indwelling consciousness and its resplendence. Just like the model of the human being descending from the Father to Son via the sperm, the four models of the future creation too descend from the Origin. These four models are divine. They are not amenable to Nature or Force. These models, on the contrary, mould the Nature and the Force. These are described as the four *Kumaras* in the *Puranas*.

#	The Four Models	
1	<i>Vasudeva</i>	The Indwelling Consciousness
2	<i>Sankarshana</i>	The Involving Consciousness (Will)
3	<i>Pradyumna</i>	The Resplendence of Consciousness (Light and Love)
4	<i>Aniruddha</i>	The undaunted Active-Intelligence of Consciousness

They are also described as the four aspects of time, the four qualities, the four states of existence, the four horsemen and so on. The direct presence of God can be experienced in creation in these four models.

The field of operation for the four models is the three worlds, which are:

1. The World of Sensory Perception
2. The World of Force
3. The World of Resplendence

The four Models and the three worlds exist in man too. The Indwelling Consciousness enables man to carry the realisation that he *is* (or I AM). The involving consciousness enables man to function through thought, speech and action. The resplendent consciousness enables man to know how to do. The undaunted or unobstructed consciousness enables man to function overcoming hindrances. The three fields of his operation are his sensory body, his thought body and his body of light (or wisdom).

Model 1 - Vasudeva

From the Cosmic Mind, Model 1 (of indwelling consciousness) emerges or permeates the field and remains. Poise is its characteristic. It is the pure and the tranquillized oceanic consciousness that carries no waves of disturbance, nor even ripples of disturbance. It has six virtues - compassion, protection, sharing, mastery,

love and contentment. Souls that live in this Model experience the six virtues and are not affected by hunger, thirst, want, illusion, ageing and death. It is frequently referred to as the 'White Island', cherished by the Most High Souls. This state of existence is frequently understood as God of every system. It is the One from which the other three states of existence emerge. From the Indwelling Consciousness - the Model 1, potential energy emerges and disintegrates into three. They are:

1. Successively changing states of consciousness.
2. Its alternating states of inertia and dynamism.
3. Its brilliance.

From the successively changing states of consciousness, the mind, the senses and the five elements emerge. These are the active/dynamic qualities of the potential energy that are ever changing.

From the alternating states of inertia and dynamism the unchanging principles emerge as poise. They are the *Akasha*, the habit-forming nature, the solidifying nature that gives shapes and forms. The matter, the mineral, the seven tissue formations and the organs emerge with the support of the habit-forming and formative energy of the quality of inertia.

The brilliance of the potential energy functions as the wisdom - the equilibrium between the dynamic and static energies. From it emerges the will, the pulsating life energy. The static consciousness enables establishment

of memory, habit and recollection of experiences. The heat and cold, the taste, the sight, the smell and the touch, their experience as well as the habits relating to them happen due to this consciousness that remains static. It stabilises one and anchors him to an experience and habit. Inability to adapt to changes arises out of this habit-forming nature and ability to grip a formed habit is also due to the same nature. The progressive ones develop through this nature. The regressive ones perish through this nature. It is the Saturnian Principle in creation and is needed for conditioning and release too! Through a systematised practice, man overcomes a habit and anchors in higher habit. The ability to transcend the triple energy of inertia, dynamism and poise and anchor in the indwelling consciousness, through Yoga, is held by the key to habit.

Model 2 - Sankarshana

From the successively changing states of consciousness, Model 2 of involving consciousness emerges.

The succession of changes that is conducted through this model is endless and ever inconclusive. Remember the thoughts that emerge in the beings, their endlessness and inconclusiveness. This is a sample of this model. The endless thoughts leading to endless actions and the latter triggering the former and vice versa. The whole activity is ever unfolding, one becoming the cause for

the other and the other once again becoming the cause for another. Inexplicably the intricate web of cause and effect is weaved by this consciousness, keeping at bay any intelligent ideation; cause and effect alternately involute and weave the web of creation. The work of mind is thus mysterious on account of the functioning of this dynamic force of ever changing consciousness. The multitude of its actions is referred to as the multitude of ring formations on the serpent's body. Its multiplicity is referred as the multiple hoods of the serpent. And its swiftness in movement and succession is compared to the movement of the serpent. The inability to trace the cause of its movement is referred to as the invisibility of its tail. The serpent is referred to as *Sesha* (The remainder eternal) in *Puranas*.

Thousands are the waves and the ways of the movement of this state of consciousness. It moves the mind, the senses, the body, the planets, the systems, etc. The thoughts and actions keep unwinding endlessly. The triplicity of action as actor, action and the act happens through the activity of this consciousness. Man's belief that he is the 'doer' is also due to this state of consciousness. While man is moved by this state of consciousness, man thinks and believes that he is moving. Man is moved by this consciousness whether he likes it or not. Only by observing the movement in him, can man ascend from this state of consciousness

and settle in the 'indwelling consciousness'. The one who is within the involving consciousness gets more and more involved into the creation. The one who is without, can feel the beauty of its movement, its swiftness, its brilliance, its rhythm, its variety and its splendour. Through observation, one can be poised within it. Without the observation, one lives with fear and ignorance in it.

Birth of Mind: This successfully changing consciousness is called *Sankarshana* from whom the mind and the senses are born, which are ever active. This model again, causes separativity. This is a second separativity, if we follow carefully the story of creation. The first separativity is the Universal Essence becoming into Essence within the Egg and outside the Egg. The second separativity is the birth of mind. In terms of popular spiritual terminology the first separation is Spirit becoming soul. The second separation is a soul becoming the mind. This is according to the process of involution in creation. As the consciousness thus tends to separate through matter, there is the gradual loss of it into the matter causing the consequent ignorance and fear.

The mind thus born also undergoes innumerable transformations. To think is the natural quality of mind and thinking is twofold. One is natural and the other is unnatural or out of normal. The first is called *Sankalpa* and the second is called *Vikalpa*. For example, when one

sees a beautiful thing or a person, or a place, to feel the beauty of it is natural and normal. But the subsequent thoughts about it, like, 'how to possess?' or 'how to own?' or 'how to steal?' are all thoughts arising out of the first thought, which are not natural or normal and are dependent upon individual orientation. If a man sees a beautiful woman and recognises the beauty, it is natural. But if he proceeds further in the matter it leads to acts of distortion or *Vikalpa*. This is the case with many aspects of man's life. He is not satisfied with the primary experience.

He involves into secondary and illusory thoughts causing the illusory world of his own. All feelings, imaginations, aspirations, projections into the past and the future is thus the illusory world created by man, while the present and the experience of that which is present is natural, normal and real for the moment. To experience that which is presented to us, is real. To feel, to think, to imagine about it is illusory. This illusion causes ignorance. It is so with imaginative beings. It is different from the intuition of the scientists and occultists. Intuition is the faculty to see through, and imagination is the faculty to see about, but not seeing or seeing through.

The seeing about and thinking about that which is there is feeling. The *Vikalpa* (or distorted) thought of mind drags man into myriad of adventures and drops

him into the quicksand of life. “All feeling is glamour”
- is an occult truth.

Model 3 - Pradyumna

Force emerges from the Model 3 i.e. the brilliance of the indwelling consciousness (Model 1) in twofold fashion. It emerges as the force of perception and as the force of action. From the force of action, the prana or life force emerges and from the force of perception, knowledge emerges. The pranic force moves the body and the knowledge stimulates the senses.

Model 4 - Aniruddha

From out of the brilliance of the Model 1 (*Vasudeva*), Model 4 emerges.

(Model 2 also emerges from Model 1). Model 2 emerges as the successively changing consciousness from the indwelling consciousness. Model 4 emerges from the brilliance of indwelling consciousness as the undaunting, piercing rays of light. This ‘Ray of Light’ is unobstructed in its movement. It enters into matter piercing through and settles in the hearts (the centre of forms). The forms of matter gather around it causing the formations according to the periodicity. The matter is fastened around its light and is considered to be the etheric base of the phenomenal world. Model 4 is therefore, the etheric formation which is the basis for material formation.

Aniruddha (the Model 4) is the Lord of Senses while *Sankarshana* (Model 2) is the Lord of Mind. He is the dweller of the heart and all sages worship him as the most exterior formation of the Lord Absolute. It should be remembered that it is the 'Lord Absolute' who permeates through all these permutations and reaches the heart of all formations. He is thus considered to be walking along, having been upon the Earth with the earthy. As Model 4, He walks upon Earth. Model 3 is the brilliance of it or the origin of Model 4 and is also at the same time the product of Model 1. Model 1 the indwelling consciousness, Model 3 its brilliance and Model 4 its unobstructed (permeating) Light Ray, represent the direct line of descent. Model 2, the successively changing consciousness provides for the play in creation.

Model 4, the indweller of the hearts of every formation carries the brilliance of the electric blue, akin to the freshness of an unfolded blue lotus. It is the abode of wisdom (*Buddhi*). When Man turns inward and contemplates upon the heart centre, wisdom unfolds from within.

From out of the wisdom, the following potentials (*Saktis*) unfold as rays and shine forth:

1. Enlightening the matter to enable comprehension of its characteristics. For example: to abstain from - touching fire, walking into water, stepping upon thorny bush, etc.

2. Knowledge that regulates the use of senses
3. Doubt that abstains one, not to indulge in unknown spheres/areas
4. Logic and Reason
5. Sleep that limits the functioning of mind, senses and the body
6. Decision Making
7. Memory/recollection/recapitulation
8. Creative faculty to prepare external tools of action. Eg: machinery, tools, automobiles, etc.

Space and Time

From the state of Inertia of Model 1 (static consciousness), the sound principle emerges. From this principle the *Akasha* (the Ethereal formation) is born. From *Akasha* the ability to hear is born and from *Akasha* the other four elements (air, fire, water and matter) are also born. *Akasha* thus becomes the abode of the other four elements. It also gives birth to interior and exterior existence. It becomes the abode of the soul, the life and the sensations.

Time causes the movement. Consequently, the four models gradually come out of the one *Akasha*.

* * *

elemental descent

Air

From *Akasha*, due to movement by Time, touch is born. From touch, the element air is born. From the air, skin is born. And from the skin, the sensation of touch is born i.e., the perception of softness, hardness, coldness, warmth etc.

Smell

The ability to move is born out of air. This enables diversification and unification of matter. As a consequence, unit matter as also its forms are born. The units of matter, through movement in air gains the quality of smell. From this the ability to recognise things (even from a distance) through smell is gained.

The movement of units of matter in air causes in time the forms, and the forms carry the brilliance.

Light/Sight

The sensation of touch, born out of air is transformed into forms by the air itself. The Light Rays of Model 4 shining through the matter (form) manifest as objective brilliance. The form is visualised when the

brilliance contacts the eye.

The materialised form carries the following characteristics:

1. The placement of things i.e., where in what
2. Reflection upon mind, the form synonymous to the material form
3. Knowledge of the form and its characteristics

The objective brilliance carries the following characteristics:

1. Revelation/externalisation and shining forth
2. Transforming the matter, from subtle to gross and vice versa
3. Causing thirst and absorption of water by the physical matter
4. Causing hunger and thereby causing absorption of food
5. Drying up waters, causing absence of water melting of icy formations and absence of cold weather

Taste

The shining of light through form, also causes the taste. The changing states of matter and water cause the difference in the taste of things. Taste is born out of the objective brilliance and out of taste, the waters are born. Tongue is born to experience the taste. The changing tastes of things are chiefly recognised as (i) bitter (ii) sweet (iii) sour (iv) salty (v) sharp (hot) and

(vi) citrus. The permutation and combination of these six cause innumerable varieties of taste.

Water

The water born out of taste (which is born out of light) carries the following characteristics:

1. To bring forth changes in matter through interactions
2. To wet the matter
3. To soften the matter
4. To satiate the life through drinking, bathing and washing
5. To cause the linkup between bodies and their indwelling souls
6. To even out life activity at macro and micro levels
7. To integrate solid matter
8. To neutralise the heat
9. To form as springs to spring forth for use/ extraction

Smell/Gross Physical Matter

The Water that subjects to change through the taste causes the birth of smell. The smell causes the birth of solid matter. To know the smell the nose is formed.

Although the knowledge of smell is one, due to variety of matter formations, variety of smells manifest.

They are:

1. Spicy smells
2. Rotten smells
3. Flavoured and favoured smells such as incense, camphor, sandal, etc.
4. Flowery smells
5. Strong smells such as garlic
6. Stale smell

The permutation and the combination of matter, multiply the above smells as between them.

The characteristics of the solid matter are:

1. To stabilise form
2. To stand stable
3. To support/contain water, fire, air and ether
4. To support/contain another form
5. To separate ether, air, fire and water and make way for its existence
6. To be a channel for the externalisation of spirit by forming into bodies

The special qualities of the five elements apart from the ones stated above are:

1. Sound for *Akasha* (Ether) - the ear senses it
2. Touch for air - the skin senses it
3. Sight for brilliance (light/fire) - the eye senses it

4. Taste for water - the tongue senses it
5. Smell for solid matter - the nose senses it

Sound is the only quality of the *Akasha*. Air carries sound and touch. (While *Akasha* cannot create touch, it creates Air which is responsible for touch). Fire carries sound, touch and sight. Water carries sound, touch, sight and taste. Matter (solid) carries all the five qualities, namely, sound, touch, sight, taste and smell.

The Seven Planes

Akasha (Ether) is separative consciousness (the Auric Egg formation). Beyond the separated consciousness, there is the cosmic mind (*Mahat*). From the cosmic mind to the solid state of matter there are thus seven planes of matter (Nature) that mutates. Consequently the consciousness expresses itself through the seven and externalises itself. The seven planes through mutation as between them are capable of giving birth to consciousness that experiences them (the seven planes of creation). The One beyond Time, the Eternal One, whose characteristic is Existence remains in creation through Time, incomprehensible by the created ones. He is the cause of all that is created out of Him (1. The Nature, 2. The force, 3. The time, 4. The fivefold Nature, 5. The 24 formative principles, 6. The four models and 7. The three worlds as the seven planes).

He is beyond the triangular forces and the seven

planes of creation. He regulates from within all that is born out of Him. He cannot be perceived by the eyes or by the other senses. His entry into all these formative principles results in mutual reaction of these principles. (As if they are cooked within). One adjusts and remains within the other to prepare all that is!

* * *



the virat

The whole process of this creation happens within this Auric Egg which is called *Virat* in Sanskrit. The One that is the indweller of all this, is called *Virat Purusha* (the Cosmic Person). The most exterior layer of this Person is the solid matter. The layer preceding it is that of water. The one interior to it is that of fire (the brilliance). The one more interior to it is air, which is preceded by separative consciousness, which is further preceded by the cosmic mind. The dimension of the exterior layer to the immediately preceding interior layer is 1/10th. 'Ten times Ten' the layers precede each other. These layers cause the classification of the planes of consciousness. The whole eggish form floats in the boundless space, with all its detail (the cosmic, the solar, the planetary systems, with beings therein). It stands suspended in space, while conducting the planetary, the systemic and the soul evolutions, through revolutions caused by time.

In the Cosmic Person, the created principles such as the five elements, five sensations, five senses and their presiding intelligences remain segregated from each other. By themselves they are not capable of integration.

They cannot bring forth the activity of soul. None of them is capable of expressing the soul. They remain within their spheres. Just like in a body abandoned by the soul, the various intelligences remain, unintegrated and incapable of collective action. Synthesis of certain chemicals is for example, carried by a fruit, or by a vegetable. One can make analysis of the properties of a fruit. But collection of such properties and gathering them together does not bring forth the fruit. It is the descent of soul along with the principles or properties that causes a creature. Without the soul, the created principles remain static. The descent of the unknown Essence through all that is precipitating through it, causes the integrated functioning. It is like a readymade system that needs the maker to switch on the system. As if awakened from the sleep, the formative principles function collectively, in the presence of the indwelling Consciousness.

The one who visualises this science of creation grows wise, associates with the Cosmic Person through contemplation and lives in him. Such a soul lives in the body unbound by Nature and its qualities, and yet experiences through Nature's qualities. This is liberation. Lack of this knowledge causes conditioning of the soul by Nature.

Body is Nature's network through Nature's qualities.

the mind

There is no such thing as liberation and limitation. They are the mind's products. When one is caught in one's own thought forms and becomes subservient thereto it causes limitation.

Thought is triangular - of desire, of aversion and of poise. Desire, aversion and the desire for poise bind one. The thoughts flow through. Each time a thought springs up, it pushes one into speech or action. Cooperating with thoughts is different from being subservient to them. Getting sold to one's thoughts puts one to limitation. To promote a thought sprung through, without getting sold to it, is liberation. It is mind's play.

Master the Play!

Mind associates with surroundings. It picks up the qualities of the surroundings. It seeks riches, when around rich men. It seeks wisdom when around wise ones. It seeks accomplishments when around the accomplished. It seeks sense objects when surrounded by them. It is at peace when surrounded by peaceful people. When applied upon all-surrounding, all-

permeating, universal consciousness, it becomes THAT.

Even speaking about THAT disturbs *being* THAT. Leave the mind 'there' on THAT. Leave the mind there upon the unknown. The triangle of actor, acted and action disappear into One Existence. This is said to be 'silent equanimity'. Silence prevails at all times. Even teaching happens in silence. Listening happens in silence. Silence prevails over all actions, speeches and thoughts.

The Enigma

The separative consciousness leads to personality. Love of one's own personality leads to pride. The pride of self has prejudice for others as its other face.

The pride and the prejudice copulate to give birth to children (thoughts) in pairs - love - hate, illusion - ignorance and jealousy - indifference.

The mind thereby becomes a platform for the conflicting thoughts, creating a world of enigma. The pursuit of happiness with this background is like chasing one's own shadow in the sunset hour.

Things and people appear to such a mind as 'ours' and 'others'. All actions are coloured by this basic distinction held at personal level, family level, caste level, creed level, race level and national level.

The distinction as 'ours' and 'others' leads to prejudiced actions. When judiciousness is lost, cobweb

of errors emerge in actions. Man twines endlessly, illusioning that he is entwining. For every failure, the causes are seen in others. The whole world seems to be in disorder. Disagreement with surroundings mounts up. Discord surmounts. Moulds of thoughts get crystallised. Man is imprisoned.

Separate therefore from separativity.

Natural Agreement

The Question: The natural quality of Earth (solid matter) is smell. Taste is the natural quality of water. Light is the natural quality of fire. Touch is the natural quality of air. Sound is the natural quality of Ether (*Akasha*). These pairs are inseparable and are co-existent.

Likewise, the Spirit and the Nature are inseparable and are mutually attractive to each other. When that is so, how can one experience Spirit devoid of Matter? How can one avoid the qualities and the related experience of Nature? Is it possible for one to escape from the Nature and its effects? The conditioning of Nature is so powerful that even while one recollects to remain as self (I AM), the very next moment he is drawn into Nature's game of illusion (*Maya*). Is there a way that one can remain unaffected by mind's illusion? The ignorance and the forgetfulness of self seems to be the natural state of beings. While realisation as self

seems remote, uncommon and perhaps even unnatural, forgetfulness causes death and beings repeatedly die and are reborn due to their natural inclination to Nature's illusion. Is there a way one can remain unaffected by Nature's play?

The Answer: Listen. If one adopts to the following, illusion of the Nature disappears, while the inseparable double aspect of Spirit-Nature remains and man stands unconditioned by Nature's qualities and experiences its splendour:

1. Carry out your work unconditioned by comfort, profit and success or their lack of it. Let duty be your word in all walks of life.
2. Ensure that the thoughts for action emerge from heart, the source of mind, but not in mind. Let the thinking be in heart, in contrast to mind. Heart includes and synthesises. Mind separates and analyses.

Ensure that heart is kept pure and let this be checked and rechecked and further checked.

For example, let not others' faults be entertained at heart. Let no personal difficulties be memorised at heart. Let the stories of the Initiates be studied and the events recollected to keep the heart pure.

3. Look for the Self in all that you contact in life. In truth it is Self only appearing as all that *is*. There

is nothing non-self or non-God in creation. This enables face to face interaction with the One in all.

It leads to the reality of the Self and experiencing it directly. It eliminates the need to believe and to hold faith in God. Belief and faith are indirect, they are assumptions or inferences of God's existence.

Experiencing the Self in all, as all, is reality. Belief, in this method is substituted by beholding.

4. The grip upon 'other things' is released by study and understanding of the life stories of the world disciples.
5. Fiery aspiration coupled with Yoga living results in detachment from desires.
6. The recollection that 'I AM THAT I AM' helps converging the mind into self, instead of diverging into the activities of senses.

The waters of the ocean are drawn upon through time and shower down forming rivers and lakes. They gain the taste, the colour and the smell according to the places in which they are and are even called by different names. They thus gain different identities. Once again through time these waters in rivers and lakes join the ocean and they are rid of the difference. They gain the

oceanic consciousness, released of the individual name, colour, taste and smell. Likewise, contemplation upon the self causes synthesis into the self. The separative self disappears into the self. The self remains. The centre remains. To remain with the centre is called concentre. The process is therefore called concentration.

7. The knowledge of the self shines forth better, when the body, senses and mind (the products of the Nature) are put to work of goodwill. And goodwill is nothing but love in action. When goodwill is constantly and continuously demonstrated through the body of Nature, the fire of the will destroys the impurities of the body. The light shines forth. The subtle body (etheric) is gained, the individualistic attitudes die down. The Nature's conditioning ceases. Cooperation is gained.
8. Neutralisation of individual Nature, to experience Divine Nature is the object of Theosophy. Nature and its materialism should be understood in the right context and should not be negated, degraded and looked down upon. The science of behaviour in all planes vis-a-vis Nature is to be realised. While being in Nature one should remain unaffected by it. One should prevail over one's own Nature, just

like the Lord prevails over the creation. Nature is also born out of Him and hence is Divine.

Nature Support

Until the individualized soul realises his identity, the body with the three qualities is required to support his learning process. The series of births in bodies is for the purpose of this realisation. Since the individualised soul is the spark of the Universal Soul (the Master of the creation), Nature, a product of the latter, respects the individual and paves occasions and situations for the individual to regain his identity.

This is because Nature knows the identity of the individual with that of the Soul (the Self). Even while the individual is ignorant of his status, Nature is not. It does not harm the individual. On the contrary like a mother, Nature tries to protect the ignorant/innocent individuals or species. The individual neither knows himself, nor the Nature. He is even indifferent to them. Even then, Nature cares and caresses the individual. The individual by ignorance entangles with Nature and binds himself. Nature does not bind to make the individual suffer. It protects, directs and even obstructs one from destruction. Nature proffers a series of bodies with compassion till the individual learns about his identity.

During the process of evolution in life's journey, one meets those who are in pursuit of the soul. Their

association, their advice and their way of life provoke interest in right action. He awakens from the dream of individual life into group life, through concern for group consciousness. By habit, he sleeps and slips into the dream life. But due to provocation he awakens from the dream. Slowly, a new habit of awakening from dreams also establishes. The frequent awakenings cause awareness of Self and the knowledge relating thereto. When the mind is encountered by this knowledge and is filled by it, the conditioning weakens and gives way to free and released life flow and energy. Man feels liberated from his suffocation. He loses grip over his personality, in the sense, the love of personality recedes. This is demonstrated by self-forgetfulness. He does not speak of himself. He does not speak ill of others. Self-praise, self-boasting and self-aggrandisement cease. The illumination of the self remains. He recognises that he is no different from the Self and that the illumination is the inseparable quality of the Self. He remains experiencing the Self in the heart, through the music of the respiration.

The Music of the heart is realised as the humming sound OM. Its meaning is I AM (the self). The pulsation and the consequent respiration are its vehicles (bodies). Its mantra is 'SO HAM'. The mind, senses and the body and the pranic pulsations are formed as vehicles for externalisation and for experiencing the objectivity.

All the states of externalisation and experience are realised as I AM only. I AM and 'I have' disappear into one unitary state of being. This is the state of death of personality and the birth of Person in all levels. Action happens thereafter. Motives to action cease.

Since 'I have' disappears into I AM, the outlook for valuable things and the related longing also dissolve. The urge for greatness also dissolves. The miraculous happenings also do not interest him. The eight miracles are left on the wayside and the path of I AM is contemplated through and through. The firm footing on the path of I AM even surpasses the illusion of death and establishes in the eternity of existence. Even before one leaves the body, he experiences immortality. He remains as I AM even after leaving the body. Death thus ceases to him. Whenever he is reminded of death, he laughs at it. Death does not mark his end. He marks the end of death. He becomes *Markandeya!*

* * *

the wheel

The Path to Happiness

Man desires things for want of happiness. When he does not gain that which he feels as the source of happiness, he feels unhappy. The very feeling for a thing as a source of happiness is also the source for unhappiness. That a thing gives him happiness is a self-proposal that moves the self from the state of poise and puts him out of the centre/balance. Before such feeling, one is in the centre and is naturally happy. The want puts him in the illusion of happiness. Thus begins the story of illusion. There is no-thing that can give happiness. If a thing is the giver of happiness, it should be greater than happiness. Things illusion us as sources of happiness. If they are really so, the moment one gains them, one should settle in happiness. Instead, having gained one, he runs for the second and for the third and runs further ceaselessly. Why is it so? It is because, the thing supposed to be the source of happiness only illusions one but does not give the required happiness. The happiness gained by gaining a thing is momentary, transient but not permanent. The very orientation to the objectivity is the movement from the centre to

the circumference as radius. It is the One, Self, which permeates from the centre to the circumference. When the central consciousness is stirred through desire for happiness, one is tricked to remain unhappy. Even while permeating from the centre to circumference, if one meets the One in others', the centre consciousness remains. Recollect the centre in all that is around. Then there is no circumference. The 'centre' is another name for the Lord, the Self, the 'I AM' consciousness. This practice is given as an occult instruction - "Centre everywhere, circumference nowhere."

Family, vocation, properties, etc are all born out of One's activity. He is the centre for them. They are created out of him only. He is the creator and they are the created. "I am the creator and I hold the creation" - is an occult statement. But man, as he creates, starts leaning upon the created. The dependable starts depending upon his dependants. It is a gradual transformation of a king into to a beggar.

King is the central force of the kingdom. The latter depends upon the former. When the former depends upon the latter, he ceases to be the master and starts to be a slave. The one through whom family, vocation, property, etc are created, is the creator, the king. He is the support to them. He cannot feel that the products that came out of him support him. The subjects of the kingdom should feel the support of the king. The king

cannot think of being supported by the subjects. Such one is the true king, a true master, a true creator. Imagine the rulers begging for support (votes). Beggars cannot be rulers! Man in pursuit of mastery, tricks himself to slavery. He becomes the watchdog of his own creation and loses the freedom of being the master. It is one's approach to one's things that makes him a master or a slave. Illusioned by his own feeling of happiness, he develops attachments to family, vocation and properties. To safeguard, them, he indulges in actions and strains instead of functioning for experience. Actions cause strain or happiness according to one's own attitude or motive. He schemes, he plans, and he conspires for profit and creates the counter for loss too! He burns himself as the day begins and ends up with a list of unaccomplished acts. He returns to the next dawn to accomplish the unaccomplished. While doing so, he unwittingly adds some more acts for accomplishment. The list of unaccomplished or yet to be accomplished acts gradually grows binding him to a programme for life and even for a series of lives!

He feels the pain of unaccomplishment. Seeking happiness through actions, he lands himself in unhappiness. The feel and the fear of failure grips him only for further actions for success (success too grips for further success!) and coupled by the sense of urgency (the sense of lack of time) he tries to short-cut the

means to reach the end, complicating further the web of actions and thoughts. Illusioned by emotional love for people who he defines as his, he perpetuates wrong actions. Indulging in senses, he develops inseparable, undetachable entanglements to objective life. Falsehood, deceit, hypocrisy become the tools for his actions.

Gaining power and money in society, he starts possessing people and exploiting them. In the meanwhile he becomes old in the body. His vitality too recedes but the desires remain unfulfilled. People ('his') desert him for he is no more useful to them. He stands lonely and helpless. Pitiable is his life, for he is abandoned as an unproductive asset. The pangs of death and imagination of the end speed up the body decay. Insults and self inflictions through thoughts of loneliness haunt. He lives the balance of his life eating that which is made available - like a street dog! Harsh indeed!

The body decays through diseases. Hunger and digestive faculties recede. Mucus in throat makes respiration difficult. Speech too becomes difficult. People gather around to witness departure. Incapable of speech, he looks at them helplessly. Fear overpowers consciousness. The loophole of consciousness prevails. Life escapes. He is declared dead. Detached of the physical body he feels helpless to eat and drink. Depending upon the misdeeds done in life, the detachment with the physical remains an unbearable suffering for 40 minutes to one hour.

hell - the transit house

The interval between death and birth (or rebirth) is described by Seers, who have the vision beyond the sight. Sight is the physical aspect, while wisdom is the functional aspect. Vision is the spiritual aspect of the eye. The first is called the left eye. The second is called the right eye. The third is called the third eye.

The description of 'hell' the transit house is found in many places in the scriptures. The souls pass through the transit house during the interval between a death and a birth. The intellectuals feel that in creation, there is no such thing as 'hell', that it is meant to discipline the lay and the gullible and that it keeps 'checks and balances' and regulates beings to maintain social order. If it is so, how are the fearless, powerful and intellectuals regulated? It is only the timid that are disinclined to accept the hell - the transit as well as the transformation house. The disinclination arises out of fear of facing one's own faults. We see in life many, who pose as intellectuals with rationalistic standpoint and yet secretly consult astrologers. The trials and tribulations of the hell are real. Then the question arises as to how the Seers knew it. The answer is, how

does an intuitive doctor know the disease of the patient even before he is put to clinical test?

One deceives the other for advantage. The deceit causes fear. Fear leads to suspicion and suspicion leads to malice. Consequently, the relationship with co-beings is disturbed. Conflicts and complexities complicate life. The complications further the illusion. Man starts believing that some are his own people and some are not. In that belief, he starts expecting that his own people should listen and follow him. He feels he has a right over his wife, children, friends etc. His wife, children and friends also hold similar feelings of right over him. This causes friction. To feed those whom one thinks as his own, he adopts means, fair and unfair. The unfair means cause fear of others and enmity towards others. This leads to disputes affecting the means of living. In the meanwhile, there is ageing of the body. But the desires and aspirations remain unfulfilled causing discouragement and desperation. Indebtedness due to non-fulfillment, insult due to non-achieving, hatred due to inability and disease due to ageing are all manifestations of hell upon Earth while in body. The pain and the burning of diseases like gangrene, cancer, AIDS are familiar to mankind.

The burns, the ulcers and the surgical operations are hell-fire that one goes through while in body. In the name of medical treatment, man is put to amputation,

burning of (cancerous) cells, injection of needles and operation of parts which are painful. The irregular and irresponsible acts of eating and drinking cause variety of digestive problems resulting in stomach pains, ulcers, acidity, unstable hunger, blood sugar, thirst etc. The irregular, irresponsible and immoral acts in the outer world cause punishments through authority, courts etc.

At the time of death, these pains - physical, astral and mental - aggravate and death becomes the most painful and dreaded situation. Immediately after death man stands in the same position as that of his dream, but with a difference. He now sees his own body lying over. He sees his people weeping over his body. He suffers from lack of communication, lack of body to satiate hunger, thirst, taste and touch. He would like to sip a cup of coffee. The cup of coffee is available, but he has no body to avail the coffee. The pain and the pressure are suffered in the causal body.

According to the depth of desire for material things, the degree of suffering is sustained. Till the discharge of the urge for things and people remains, he remains in the causal body. With the dissolution of the causal body, the 'hell experience' disappears. Man stands out clean thereafter, but is not yet liberated from rebirth. This is because, the experiencing of hell ceased with causal body, but the seeds of behaviour remain. It is

like a thief suffering punishment for theft. That does not necessarily mean that he is relieved of the thieving instinct. So are the instincts of food, taste, drink and sex and the urge for money, name and fame.

These instincts and urges pull him back towards physical incarnation. During the interval between departure from physical and reincarnation where does the soul remain? It remains here only experiencing through the causal body. Since the soul is bodiless (physical), its movement is like the Earth's orbit. As the instincts and urges grow heavy for want of satiation, the soul moves towards the Earth and seeks reincarnation.

It lands in places which are opportune to and synchronise with its vibrations. The landing is into the thought of a man and the descent is into his semen through thought. The landing can also be through the respiration of man or even through his food. When the man copulates the soul expresses through the semen into the womb of another body (the woman).

The interval between the death and entry into the mother's womb is according to the degree of the urge for material belonging and satiation of desires.

The one who overcomes his behavioural instincts need not come back for there is no downward pull towards Earth in his case. He is the liberated soul that finds expression in higher planes of existence. That the liberated being need not descend does not mean that

he cannot descend. He can descend if he wills for the welfare of humanity. These are the spiritual leaders of humanity.

Having entered the womb of the mother he remains as a recipe of man's semen and woman's ovum for a night. In five days he forms into a bubble.

In ten days, he grows into the size of a grape fruit. He later transforms into a mass of flesh that gradually gathers layers around him. In a month's time, the head is formed. In two months' time, the hands and legs are formed.

In three months' time, nails, hair in pores of skin, the skin and the nine excretory channels are formed. In the fourth month the seven tissues are formed. In the fifth, thirst and hunger manifest. In the sixth, he settles in the placenta. Moving in the right side of the uterus, he satiates hunger and thirst from mother's intake.

As the seven tissues grow, the senses and their urges manifest. Since the sensations manifest, the behaviour of the mother causes impact upon the child within. If she has diseases of abdomen, kidneys or genitals, they cause impact on the growing child. The food and sex habits also cause the pain according to the mother's behaviour. If the woman indulges in sexual acts even after pregnancy, the child suffers and suffers even convulsions. Her indifferent food habits and emotional outbursts send shock waves of vibration to the baby

in the womb. The soul suffers hell if the mother is a bohemian in behaviour. But the choice of the mother is according to the soul's quality and vibration. Jesus could have Mary, Buddha could have Maya and Krishna could have Devaki as mothers.

Mother's spiritual awareness gives much nourishment to the growing baby. Her ignorance gives much pain. The choice is according to what the soul is!

Having settled in the uterus within the placenta, he stays folded. He finds no place to move his hands, legs or head. Though capable of movement he is bound hand and foot within the womb and feels the imprisonment. He lives like a bird within a tight cage.

During those hours, the God-given knowledge dawns on him. The memory of the past unfolds. The misdeeds done are recollected. Since the Mind carries on time-sense, during the stay in the womb the misdeeds present themselves directly to him. He feels the fear and the shock of them. He feels depressed and suffers utter discomfort.

In the seventh month, the objective mind forms and recognises the surroundings. He suffers the unclean placement along with the excreta. The urge to get out of the womb arises and he keeps moving. These movements are observed by the-mother as initial pains. The movements are highly restrictive and the soul remains with folded hands and legs down near the stomach.

In that helpless state he worships the Lord of Creation.

“I bow down at the feet of the Lord, the One who creates and protects. I shall fear not hereafter.”

“The five elements I have, are not I AM. I AM, THAT I AM. I am however enveloped in the layers of the five elements while I am unbound by the triple qualities; the qualities are weaved around me. I am beyond the five and the three.”

“The Lord himself is present as I AM, as the three qualities and the five elements. I am the Truth. The formations around me are illusions. The Lord allows the illusory manifestation and agrees its enveloping around the Self. He seems apparently conditioned by that which is born out of him. But in truth he is not. But as a Soul, due to my separative consciousness, I feel the conditioning of the enveloper and suffer therefrom. He, the Lord remains uninvolved, while I am involved. He is the ideal for my contemplation. His knowledge suffers no loopholes. His being is one of tranquility. He is the Spirit, He is the Matter and He is the source of the two. I salute Him to alleviate me from this hell and bestow peace and tranquility upon me.”

“Who shall deliver me from this prison of the womb? May the Lord, the Protector of the weak and meek rescue me from this situation. What can I do for Him in return for this act of help and protection? At the moment I can offer with folded hands my salutations to Him. I shall learn hereafter harmlessness and protective attitude thereby enlightening myself to visualise the Lord. This is how I shall repay my debt and remain grateful to Him.”

“I cannot deliver myself from this cauldron. Even when I am delivered out, the wheel of illusion bewilders me in the objectivity. May the Lord therefore deliver me out and guide me to walk through. I accept Him as my Guide for the life hereafter. Enlightened by His presence I shall progress on the Path.”

“I therefore contemplate upon the all-pervading Lord. I have no other. The unbearable pain within this womb is reality to me when I forget Him. Forgetfulness therefore is the root cause for all my sorrows and discomforts. I therefore take refuge at the feet of the Lord.”

Praying thus, the Soul completes nine months. In the tenth month, turning upside down, the wombed one is excreted out amidst blood like an insect, yet to breathe. He cries out and the breathing commences. The cry is due to the loss of knowledge of the Lord which he carried for a while in the womb.

The ones that nourish him carry no knowledge of his thoughts. They start doing for him what they like, instead of doing what he craves for. He cannot express his needs nor can he take care of himself with his own hands and legs. He cannot scratch to satiate the itch of the skin, he cannot rise and he cannot sit. He can only cry in helplessness and desperation.

As the child grows and gains five years of age, he fairly operates with the sense apparatus and starts experiencing the objectivity. He thereby incurs responsibility to work with the senses. In the meanwhile, he encounters education which turns out to be a burden, than a key to living. In the youth, being virulent he entangles in ventures and adventures burning away time, energy and resources. In the fivefold body, he often experiences pride, prejudice, malice, hatred-love, desire-aversion, jealousy-possessiveness, etc. He entangles in actions that bind him - the entanglement is due to lack of education as to how to do, how not to do, what to do, what not to do, when to do and when not to do. He thus paves way once again for self-destruction through time.

Lack of knowledge relating to action, when coupled with the emotional attachment to sex, quickens the process of decay. Man should therefore necessarily educate himself of his operation through body in the objective. Sex is the death-trap to those who do not carry its purpose and meaning.

Craving for feminine companionship, man is reborn. The animal (magnetic) attraction between man and woman paves the way for many illusive goals and objectives binding each other unto death.

The personality identity gets developed strongly. The attachment to one's (given) name, form, fame, property and relations is the personality attachment. All that one remembers about himself is his personality body.

It is the source of all causes, because of consequent actions. Until this body exists, man is bound to move through the wheel of birth and death. Man is not inclined to put an end to his individualistic memory and the memory brings him back to birth. The memory grows into actions in life and conducts a series of births and deaths.

The death of the personality is the real death. The death of the physical body is not the end of things - is not the real death.

* * *

heaven~the temporary abode

There are people who build the triangular life activity with proper understanding of law, desire and natural wealth. They conduct well, in tune with the Natural Law, gain natural wealth and fulfil their desires.

They worship the intelligences in Nature as various deities and conduct rituals, sacrifices and activities of service. They gain name and fame in the society and are recognised as men of goodwill. They embark upon the lunar path to experience the splendours of Mind - individual and universal (heaven). They spend away their fruits of good acts and return to Earth. The aforesaid triangular activity is not faulty or forbidden. But it has the cyclical limitation of ascent and descent through time. The desire for happiness dominates their actions. It is this desire that motivates them into good actions for good results. It is the path that leads to personality growth; name, fame, family, wealth and property bulge to condition the being. And the being starts functioning to maintain them.

He has to carry out acts of goodwill according to the social expectations. He has to mould his speech, actions, movements and even attire according to the

social expectations. The society has moulds developed from the past memory of men of goodwill, and the man walks into the trap to be recognised as a good man or even as a God-man! The happiness is lost as the freedom is lost. Life is no more a 'free-style dance' but becomes a dance according to the tunes of the audience. The path to heaven leads to hell in terms of one's own happiness.

The loophole in this path is - working and living according to others' expectations to gain their appreciation. It is the path of pleasing others.

One cannot please always and all the time. It is a painful and impractical functioning. There are others who follow the path of pleasing themselves regardless of others' views. They are the bulls that trample upon others' territories and incur penalties. The path is therefore neither pleasing oneself nor pleasing the others, but be pleasant to life in Nature at all times, gaining the knowledge of the Laws of Nature. Carrying out acts of goodwill without expectation holds the key to this middle path. When you do not lock up in expectation of others' appreciation, you have the freewill to conduct the acts. Your acts are not bound by other's appreciations and expectations. Others' appreciation satiates an ignorant one. But a knowledgeable one is the one, who is satiated by his own actions and is unconcerned of others' appreciation.

Carrying out acts of goodwill in total surrender to the life around with no expectations, leads man from the cyclic path of heaven-hell to the spirallitic path of liberation from limitations. This path of liberation is the solar path, in contrast to the lunar path described above. The lunar path is one of smoke (of the fire) while the solar path is one of light (of the flame). The fire exists in the candle, in the smoke and in the flame. Fire as candle is the physical state. Fire as smoke is the mental state. Fire as flame is the state of Self, I AM. When the candle is inflamed, the flame glows, while the candle wanes. The Self remains and the physical recedes.

Any material when burnt ascends from gross to subtle. The centripetal and centrifugal movement of the souls, from the Universal Soul into the creation and back to the Universal Soul is the work of fire that happens continuously.

There is no such thing as cessation of this movement. It is ever continuous and eternal. It is Self that develops all that is around from out of it. Verily the creation is an integral part of the Self and is the fabric of the Self. Self periodically releases the potentials and absorbs them into itself. The release of its potentials is the path of involution. The absorption is the path of evolution. The fire, the flame and the light represent the ascending/evolving path. The smoke and the candle represent

the descending/involving path. Likewise, the day, the ascending moon-phases, the northern coursing of Sun represent the upward movement, while the night, the descending moon-phases, the southern coursing of Sun represent the downward movement. Through the descending/downward movement, Self descends as souls through Nature. Through the ascending/upward movement, souls are traced back to the Self. The one that realises the wheel of upward and downward movement liberates from birth and death anchoring to the centre of the moving wheel. The up and the down are at the circumference but not at the centre.

Moon (the principle and not only the satellite) presides over the lunar path. The *pitrīs* - procreating intelligences - function through the Moon (the mind), through the female, through the germinative and procreating processes, forming the envelopes (bodies) subtle and gross.

Attraction and repulsion is the law through which formations are made. Attraction carries in it the seed principle 'desire' and repulsion also carries in it the principle of desire but negatively. Wanting is positive desire. Not wanting - not to have - is also a desire. One is to have. The other is not to have. Life entangled in it is conditioned by the pair of yes and no. The lunar path, the path of desire is indeed a path of creation through the pair. In the lunar path, wealth is that which

is desired or not desired. In the solar path, wealth is 'to be', with or without the wealth. Wealth surrounds the being of the solar path. The being surrounds the wealth in the lunar path. Who is orbiting whom - is the difference. Moon orbits Earth, while Earth orbits Sun. Sun does not orbit around the planets.

Sun is pure fire like the Self. Moon is the reflecting principle that reflects the Sun through its causal body. In us, Self reflects through the mind and mind's causal body.

There is a cause in mind in respect to all our actions. Hence, each time the Self reflects through mind, Self is coloured by the cause. In other words, Self expresses through the causal body. Self's expression is not allowed to shine forth. Instead it is utilised by the causal body of the mind. That is how every act of the human being has a because. Insofar as the cause and the because exist, Self is distorted in its expression and permeation.

Moon has periodicities of waxing and waning, while Sun has not. The lunar path is endowed by heaven and hell. The solar path has neither. It is '*to be*', a '*being*' amidst all the hubbub of lunar activity.

* * *

the path

The body we hold is the product of the Nature with its three qualities (inertia, dynamism and poise). We function through the body of triple nature. It is our work instrument; our form to function through. The body is an aggregate of principles of Nature and Force described in the previous chapter. It is not an item by itself. Just like the factory that carries out a process is an aggregate of items which are different to each other, the body is an arrangement of forces and matter in a state of equilibrium to function through.

The person who functions through the body and dwells in the body is not attached to the experiences of the body namely, the pairs of comfort-discomfort, pain-sorrow and profit-loss. They belong to the Nature but not to the person. Person is immutable while the Nature mutates in his presence. The only characteristic of the person is that he remains at all times, in all and without all. He has no transformations like the Nature. He has no triple qualities. He remains, immutable while in his presence everything mutates. Sun in the sky while reflected in waters remains stable. According to the movement of waters, the reflected Sun seems to

be undergoing mutations. They are mutations of water only while apparently the Sun seems to be moving, changing shapes. Our planet moves around Sun, while it appears to us that the Sun rises and sets. Just like everything in the Solar System moves around Sun, the forces and matter of the body move around the person, the central, neutral energy of the body, whose very presence enables the former to move.

When the person associates with the triangular forces of Nature, he gets temporarily illusioned and feels his separative existence. This is the primary illusion, which causes successive chain actions, making one feel that he is the doer, while in fact the Nature is the doer and he is the witness as a being. This primary illusion causes the culturing of the Original. This culturing leads to actions. Actions lead to further actions, varieties of actions, causing the birth of the Divine, the Diabolic, the Human, the Animal, the Plant and the Mineral Kingdoms. Birth inaugurates the death too. Thus culturing of the Nature causes the involution of the Original.

Conditioned by the culture, the soul involves into separative thoughts and sensations, illusioning that he is profiting by all actions that are carried out through him. The action is carried through him by Nature. But the individualised soul feels he is acting. The Nature works out its plan through the beings. But the beings,

ignorant of the crafty work of Nature feel that they are working out their individual plans. Verily, Nature's plan only works through. Working for result, for profit, for comfort and for success become common objectives, causing further motives to achieve results. The process is one of incessant brewing leading to complicated thinking and complex actions. The causes and the results get mixed up. A hotchpotch activity is the result of all this involution. Man lives more in dreams than in reality.

To arrest this involution, which is called 'downfall' in the sacred scriptures, is to recollect and remain as the Original. Repeat to recollect that "I am stable, immutable eternal One. Everything within and outside move around me, with me as its basis. I exist as I AM in all that *is*." This causes regaining the original status through practice.

To repeatedly recollect the original status, the practice of Yoga and the attitude of devotion (dedication but not emotion) are suggested by the Seers. The eightfold path of Yoga coupled with devotion form the two wings of the soul to soar from the involved state to that of liberated state.

Yoga without devotion arrests man in the intellect. Devotion without Yoga leaves man unscientific in his approach. Either way the flight is impaired, for the two wings are not functional. They should not only

be functional, but should also be cooperating and coordinating with each other for safe flying. Devotion coupled with Yoga practice brings in the fruition - the experience. Yoga coupled with devotion brings in the stability.

The recollection of I AM in all leads to liberation. The desire for liberation, on the contrary, conditions one in desire. Liberation is a natural happening when man recollects and remains. Desire for liberation leads to unnatural state and suspends the practice of recollection. The eightfold path of Yoga practice scientifically leads to the successive states of liberation, when well blended with devotional activity. If the blend is biased towards practice than activity, the reach for the state of liberation remains obstructed. The external obstructions are too many for men leading them through series of incarnations. Lack of requirements for livelihood, enmity around, opposition through persons, places and time, changing of places and persons, conflict in vocational and domestic circle etc. The obstructions are internal too, which generate as pride, lack of respect for others, urge for fame and name, desire, internal craving to be recognised as Guru, attachment to the so-called devotees (with a bias to the lady devotees!), the glamour to save the planet, the humanity, etc, the glamour for spiritual movements, for building ashrams of brick and mortar

and the urge to possess people. The Yoga practitioner is thus left in the lurch and becomes a prisoner of his own glamour of Yoga. Hence, the need for devotional approach while in practice of Yoga.

Devotion here is the attentiveness in recollecting I AM in all, at all times. It is not the foolish emotion exhibited by many in the name of devotion. It is dedication and surrender to the thought of I AM, the Omnipresent. It causes the necessary detachment with the hub of Nature's activity and releases from the hubbub of illusion. It is therefore safer when the scientific practice of Yoga is associated with devotional attitude.

Attentiveness (*Sraddha*) is the foremost tool in the practice of Yoga. One has to be as attentive, alert and enthusiastic throughout as he was on the day one of the practice. The freshness in approach to the practice on a daily basis is the keynote of progress through practice. Even after decades, the freshness in approach to practice should remain the same.

This leads to liking the practice and the anticipatory mind gradually disappears. Functioning becomes more lively, as mind is detached from anticipating the results of action. The freshness in action settles down as a natural habit and leads to the understanding that as I AM one is ever fresh.

The thought settles in I AM - in recollection of I

AM . The thought as I AM remains to be the truth - the only truth of self-existence. Other thoughts are, recognised as arising, developing and dissolving upon the basis of this truth. Disturbances to this state are considered transitory. "I AM as God and God as I AM" is understood as one's own realisation. The immensity of one's own recognition is thereby found immeasurable. The Truth of Existence is realised and the belief in God gets substituted by realisation of God as I AM.

Attentiveness towards the thought of self-existence as I AM leads further to the recognition of existence of Self in the surrounding forms. The equanimity of thoughts is thereby reached. This equanimity of thought is what we see in great Initiates like Buddha, Christ, Rama, Krishna and a host of others.

Friendliness towards all beings is naturally generated. To such a one, there are no enemies, while others may hold enmity towards him. Let not others' opinions hinder your practice of Yoga living. Yoga living is application of Yoga practice in daily life with devotion and attentiveness. The Yoga living concerns you, your culturing of mind to reflect that which *is*. Let others hold their own view of your practice. You should not hold opinions about others and engage in the practice. Learn to be skilful in not getting into arguments and discussions and silently pursue the practice. Silence and secrecy are the two keywords of practice till fruition.

See how silently Nature conducts the fruition through gradual transformation. The seed becoming a sprout, sprout into a plant, plant into a tree and the tree bearing the fruit is a gradual, silent and secret happening. Learn the lessons from Nature and be natural in all events.

To live, to move and to be in One consciousness, I AM, is the sole practice that remains in the background of all actions. It is opportune to pick up this practice at the early age, so that man is not pulled unnecessarily into the activity of senses and sex. At a later age, there is the difficulty in withdrawing from sensations and sensuousness. The ability to project through senses when required and also the ability to withdraw from senses - the two way movement - enables free flow of the being through the human mechanism. Inability to withdraw causes an unnatural state of desiring for sense objects in their absence, which is painful. Even while the sense objects are available the projection is according to requirement. It is not according to availability. Eating and mating on the basis of availability is the activity of sensuous society. It is not in tune with the Laws of Nature. The Laws of Nature are better realised and practised when man adopts to the hints given heretofore.

Silence enables recollection of timely action and inaction. Silence is mental but not vocal. Vocal silence with mental action leads to imaginations. Cooperation

of the vocal with unregulated mental leads to speeches unrequired. Mental silence and vocal speech (with the cooperation of the mental), with requirement as basis is another step that is realised. The urge to speak causes purge of thoughts and the purging thoughts leads to further urge to speak. The phenomena leads to unrequired externalisation of the being, causing energy loss. Retiring to loneliness periodically and observation of thoughts that spring from within gradually leads to silence. Meditation is the other name for this practice. It enables to remain alone even while within a group. "To be alone is not to be lonely." It is a state of being One in all. To identify with the One in all and remain so, is called as the state of being Alone. Recollection of I AM, as a daily practice enables realisation of this step too.

The practice of Yoga coupled with devotion and attentiveness thus leads man from step to step. Equanimity, friendship, lack of sensuousness, secrecy, silence, contentment, lack of jealousy, balance in thought and action are gained effortlessly. The will turns away from sense objects and turns inward and remains in association with I AM as I AM. The outer ceases to distort and the One is realised inside and outside. Even while one projects through mind, senses and body, the unity is retained in the background.

The involution and the evolution of the will into objectivity and subjectivity are well realised. The

formations within and outside with I AM as background is visualised as the incessant happening of images upon the background. The variety of images too is understood as no other. The One in all, the One as all and the One without all is experienced. The difference between the unitary existence and universal existence disappears. The universal existence is perceived as clearly as the eye sights the Sun. The belief that the One has a body also drops off. The body as support to oneself is realised as myth. He realises himself as the body too. The container, the content and the observer disappear into One and the solo existence remains, with no more body consciousness, no seeing or perceiving consciousness, since there is no other to see or perceive. Body is the product of the seven tissues. The seven tissues are born out of the triple force in interaction with root matter. The force and the matter have the nature to interact with each other incessantly. They are like the two wives of the One - their source the Essence. The two, their interaction and the consequent states of creation are also understood as the One. This understanding is not a mental comprehension but is a realisation. This realisation makes the One fulfilled, through permeation of all that *is*. It is the fulfilled state. The *Poornam* - the Zero state. The experience of this state is called splendour. The soul remains with its undetachable splendour like the light remains with its

inevitable illumination. It is the Self that is luminous. It is self-luminous. A state of inseparability.

The Essential Teachings of Kapila

1. The mind holds the master key for either liberation or conditioning. When you desire, it causes conditioning. It is so even when you desire liberation. Desiring liberation is also a desire. When you align mind with the universal consciousness, the liberation is the result.
2. Food, when taken in, gets assimilated into the system, losing its separate identity and helps energising the body. Likewise, the individual soul through discipleship can be assimilated into the Universal Soul, losing separate, selfish existence. The One in all is realised and there is no other.
3. The one who seeks liberation should forget desiring it. Acting as a wife, a child, a co-born, a friend, a husband, a disciple, a Master, etc one should identify with the One in all and align with the One. When thus aligned, liberated state of the being is a reality. When not identified and aligned, conditioning is a reality.

The one who attempts to escape from the worldly relation to find liberation is the one

who is tricked and is hopelessly caught. He is like the one pursuing the oasis for water.

4. The creation, its process, the emergence of the cosmic, solar, planetary systems, the birth, the death, the various stages of life (as child in the womb, child, youth, adult, old age) are the details of a grand play emerging from an idea - just like an idea from us manifests into a creation of our own. An idea to marry for instance!
5. The scenes and the characters in the dream seem different from the dreamer. As one wakes up from the dream, the scenes and the characters disappear into him. Only he remains as the One. Likewise, through proper comprehension of wisdom, existence as One (with no other) is experienced, where the concept of the other disappears.
6. Rivers flow with separative identity. But when they flow into the ocean, rivers cease to exist and ocean remains. The one aligned with the One is released from separativity and lives as a unit form of Universal Consciousness.

Please note, it is different from unit consciousness. It is a unit form with limitless consciousness functioning through. Such is the Son of God or the Master of Wisdom.

7. The events in the dream are real experience while in dream. They are unreal as we wake up. So also, to the One that wakes up in the Universal Consciousness, the pairs of life cease to be real.
8. Amidst the limbs of the body, senses and the feelings man lives as one. So the Yogi lives as One amidst the Universe.
9. The Lord should be visualised within and without as well. The feeling that the Lord without form is greater than the Lord with the form is ignorance. The gold within the ring and the gold without the ring is gold only. Realise the One by visualising the One in form.
10. To realise the Lord in form, one has to practice compassion and virtues such as helping the co-beings and serving them.
11. Look to the One in the one that looks to you. Look to the light in all. Transact with light while transacting with the beings. This is the sure way to grow nearer to the Lord and to experience Him.
12. Remember that the growth and movement of all in creation is the administration of the Lord. No one can transcend the Law of Administration within the creation. The Law of Administration is no different from the

Lord. Knowledge is to visualise the laws, the commandments and the rules of creation as the Lord.

13. Some of those who studied the Vedas conduct acts of goodwill for personal benefit (seeking salvation). They are conditioned by their own personality. The others conduct acts of goodwill realising the Lord therein. They are liberated.

* * *



the approach

According to the motives and goals set, the approach to discipleship is threefold:

1. The one dominated by inertia, harms others in the name of discipleship. He demonstrates pride, jealousy and vengeful attitude. He is analytical and over critical. Animal sacrifice in the name of God falls in this category. He threatens or frightens others with his power, draws money from others, conducts spiritual festivals, congregations and conferences at others' cost. He conducts horrible fasts, gets beaten up by chains/ropes, inflicts pain upon himself by inserting needles or nails, walks on fire or on the edges of the knife. He seeks publicity for his works and is concerned of the following and its number. He laments that others are not recognising him and his spiritual prowess and that there is not enough splendour around him. He assesses others by the material value they carry, while he lectures on spiritual value. He conducts activities with competitive attitude and cannot accept if any of his contemporaries are more spiritual than him. He feels himself to be a Guru and indulges in criticising other paths and Gurus. He also tries in vain to convince

that his path and his Guru is the best and that others are immersed in illusion and hence are not able to see better. The birth of cults, religions and isms is due to those, who are overwhelmed by the quality, inertia.

2. The second category of disciples care for skills, capacities, riches and power and worship them in the name of God. These make efforts to prevent ageing, to attract people around, to hypnotise, to draw near women, to demonstrate miracles and to possess subtly people and their properties. They demonstrate splendour around, wastefully spending riches and power. They gather costliest things around and their rituals and worships happen with money flowing as water.

3. The third category are the poised ones who carry out discipleship to neutralise their sins, to develop their usefulness to others, to serve others with humility. They conduct acts of goodwill in silence. The evolution in discipleship is from one to two and two to the third category. It is a process of ripening in discipleship that settles one in the third category. Ripening is time's aspect. When one ripens into the third category, there is instant stimulation into the inexplicable sweetness of experience, whenever acts of divine are called forth. They visualise the good qualities in others as the God-presence and instantly praise them. Such qualities inspire them while for others they are sources of jealousy and suspicion.

Experiencing the good present around through their poised attitude, they are drawn nearer and nearer to 'ME' (the self). Their inspiration for all that is good is ceaseless and is thus natural. Their life purposes are gradually fulfilled. Their deficiencies make up and get rounded up. They grow more and more into I AM consciousness, which is felt by others as God-presence in them.

They ripen to the state where there is no cognisance of personal needs and desires. Their acts carry no expectations. Happiness is their experience in all acts. The corpse of expectations is not their lot.

To them all acts done are service to God only, for all their interaction is with the God-consciousness. Their simple, normal and natural work results in serving the World. Thus, they transform into the World Disciples - the Bhagavatas.

The two angles of the triangular qualities (inertia, dynamism and poise) are absorbed in them into the One - the poise, and poise is absorbed into the 'state of being' which substitutes, the hitherto existing state of doing. Effort ceases. The Plan Divine flows through. He has no more personality and personal work. He walks on Earth as a living God! To systematically ascend into this state of being, the following are recommended:

1. *Attentiveness to daily ordained duties - domestic, economic and social.* Worship of deities with indifference

to daily duties causes no progress. Unless one is alert and attentive, one's own duties are not recollected well. Worship of deities help keeping up the alert and attentive attitude. Lack of attentiveness is demonstrated by forgetfulness, indifference, carelessness, negligence and laziness.

2. *Worship of the forms in creation as God-forms.* This enables recollection of God-presence while engaged in the objective world. This is an advanced step to worship of deities. The limitations to forms is overcome by this practice. In truth, there is no non-God-form in creation. It is only our refusal to see in other forms that causes to us the absence of God in other forms. To a Yogi, every form is God-form. Every name is God's name. He thus ascends from the primary illusion of name and form in creation. This practice leads to extended worship in daily life. Worship is not limited to a few minutes, to a few forms, to a few names or few places. Worship expands in all the four dimensions - name, form, place and time. This worship is called worship of *Vishnu*.

3. *To live in present duties and not to recollect the glory or ignominy of the past deeds.* The Lord approaches us through the present as our own duties. Recollection of the past disables us from attending to the present. The wise ones do not brood over what has happened a moment before. Nor do they project into the future

through anticipations and expectations. The past and the future culminate to them in the presence. Their functioning effortlessly includes the planning. Planning is not projecting into the future. It is working for the present according to given plan. For example, if we are to travel next week or next month, according to the need of the travel, there are certain acts to be done in the present. Insofar as you are alert, those acts are done timely. Purchase of ticket, reservation, purchase of articles for travel are the present acts for future travel. That which is present duty relating to future actions happen naturally and instinctively for those who work with the present. The present has the ability to draw forth the past experience and also draw back the future probability. This is what is known as visualisation through the present. People live on past good and lament on past failures. This is a hindrance to living and the experience relating thereto.

4. *Engage the mind in what is to be done.* Do not allow it to graze upon the future results or even upon the current results. What needs to be done is to be done regardless of results. Results cannot decide duties. Comfort or lack of it also cannot decide duties. Duties are such that they need to be done regardless of comfort, profit or success.

5. *Draw near men of goodwill and also drive near to them.* This enables strengthening of goodwill in you.

Be compassionate to the weak-willed ones. Frequently, weakness in others is mistaken as evil. Compassionate approach enables overcoming such mistakes. Where evil is cognised, better it is ignored than confronted. Confrontation at the same time should not be avoided when found inevitable.

6. *Be friendly among equals.* Respect elders and be generous to youngsters. These relations should not be mixed up. The elders stand for those who carry more wisdom, strength, love and silence. The youngsters stand for less love, wisdom, strength and silence. Equals should be friends. Equals are friends. But the converse is not true.

7. *Practice Yoga (the Eightfold-Yoga) daily with yama and niyama.*

Yama includes:

1. Harmlessness
2. Truthfulness
3. Freedom from thieving instinct
4. Purity of sex relationship and
5. Lack of possessive instinct.

Niyama includes:

1. Contentment
2. Fiery Aspiration
3. Self study of scriptures
4. Purity and
5. Surrender to I AM in all.

Accomplishment of these virtues enables mastery of senses and sense organs and thereby the mind.

8. *Teaching those who seek, that which is understood and realised in daily practice.*

9. *Experience the presence of Lord in the virtues of others.* The presence of virtue is the presence of the Lord only. It is his splendour - *vibhuti*. Do not meditate, recollect and lament upon others' vices. They stimulate the vices in you. Keep them as information for action but do not get affected by them.

Respect the virtuous. Pleased by such respect, the Lord within bestows harmony and poise. It also neutralises the pride in you. Cooperate with them. Lend support to their acts. Associate with them. This establishes poise in you.

10. *These instructions when followed implicitly, the mind gets purified and establishes in goodwill.*

11. *Look to the Self in all that is within and outside in all your actions.* The virtues of the Self reach you and surround you, just like air brings the fragrance of a flower.

12. *In all acts of worship, ritual and prayers forget not ME (the Self - I AM).* These acts carry no meaning and purpose, if I AM (the Self) is forgotten. I AM present in all beings. If service to the beings and worship of idols is carried out with fervour and without recollecting ME, it leads to hypocrisy. Many theists are hypocrites. They

are the cause for the birth of atheism. Such worships are worthless and are even insult to the Lord.

13. *The Lord is the indweller of all beings as I AM.* The ones who see a difference between ME and the beings are thieves! They cannot coordinate with the beings. They classify the beings as 'ours' and 'others'. This classification is the root cause of conflict. Keeping such conflict at heart they conduct worship according to the life's needs. If the needs are heavy, the ritual is elaborate. If the needs are usual, the worship is usual. At times of no need, there is no worship! Such worships are only deceitful and do not please the Self. Instead, worship the beings primarily and worship the Lord thereby. This leads to harmony. Harmony enables experiencing the rituals.

14. *The one who does not cognise God in others, cannot experience what friendship is.* They keep changing their friends fast. The friends of yesterday are the enemies of today and the friends of today are the enemies of the future. They have the knack of making enemies. They have no real friends. Hence they have no real peace.

15. *Among the symbols (idols) we worship, there is variety.* From stones to Masters of Wisdom all are God-forms only. Among them, the wooden idols stand in preference to the stone idols. The wood carries the sensation of touch. Better than wood are the forms of

animals for worship, for they carry not only the sense of touch but also the sense of taste and other senses too. Among animals the dogs carry better sense of hearing. The two-legged beings are better for worship than the four-legged beings. Among the two-legged beings the man of wisdom stands in highest priority for worship. For the Lord's presence is complete in him.

16. *The Lord is in the form of beings around.* Observation of the Lord as the beings around definitely leads to self-realisation. This practice is inevitable, be it the path of Yoga or the path of devotion. The form of the Lord is twofold. It is manifest and is unmanifest too. It *is* and *is not* and both. When the Lord in form (and as form) is visualised, the actions cease to be consequential. *Karma* gets neutralised and the proximity to the Lord is gained. The process remains sweet and effortless throughout.

17. *The behaviour of the beings is manifold.* There are beings with horrible behaviour and there are beings with harmonised behaviour. In all these variety, the behaving principle is one. Learn to look to and identify with the behaving principle and learn not to identify with the behaviour. The behavioural difference is due to the admixture of the three qualities in matter. The blend of inertia, dynamism and poise. But the central force functioning through the triangular forces is to be realised as the behaving principle. The Lord as behaving principle is understood as the Indweller (*Vasudeva*).

The Indweller is One. The behaviours are many. This Indweller of beings moves the beings according to a time plan. Through time, the beings are born, are grown and are consumed. Each being is consumed by the other. One is food for the other. The Lord is the 'all-consuming' sacrifice or ritual. He sacrifices Himself as the beings, their behaving principles, gathers forms to them, and puts the created system into a type of fire ritual where one consumes the other. This sacrifice is called '*Sarvahuta Yagna*'. To Him there are no relations like friends, relatives and enemies. He regulates the creation and the beings. In the play, there are opponents to the players and team mates too. But they do not exist to the umpire. To the umpire there is neither an opposing team nor a supporting team. He is equidistant to both. He is the neutral factor for the conduct of the play. He interferes when the play is not in order. Likewise, the Lord too presides as an umpire over the play of creation. He oversees and regulates. He is in the play but is not involved in the play. The one in play in this manner is the Lord as Indweller.

In us too, the Indweller participates as behaving principle. But the actions/behaviour do not bind Him. He conducts the play and yet stands beyond the play. The fruits of actions are to the beings. Not to Him. He accommodates all in the play and regulates them. The whole action from Devas to mortals is emanating from

Him. Yet He does not act. The message of the Lord is
- "*Perceive inaction in action and action in inaction.*"

Discipleship

The requirements for discipleship are:

1. To be cheerful regardless of the circumstances.
To be cheerful is a disposition to be positive and to make light of the situation which seems heavy.
2. To be serviceable to the beings and to be friendly.
3. To be poised and balanced and to be peaceful in and out.
4. To be compassionate to the beings.
5. To surrender the fruits of action and keep acting.
6. To surrender the distinction of 'my people' and 'others'.
7. To associate with persons who accomplished the aforesaid six qualities. It enables self-release with ease.
8. To study scriptures which describe the stories of the Lord in the form of 'the Law of God'. The stories of the realised ones hold the key to lift up the awareness of the disciple.
9. Act. Act not for profit, for comfort, for success. Act when you have to act. It is called duty.
10. Keep the motives pure in all actions. Dissolve

the opinions and feelings relating to others' default. Also, dissolve recollection of your own past difficulties and successes.

The Yoga Science

Mind is the middle principle. It should be kept clean at all times. Yoga practice enables to keep mind's screen clean to reflect that which *is*. However wise one is, regular (daily) practice of Yoga is essential to maintain the state of mind clean and neat for reflection. The whole process of creation is one of combustion. The by-products of carbon keep emerging due to the very process. Hence the need to remove them on a daily basis. Yoga practice is the daily cleaning process that enables Yogic living. Hence the importance of Yoga. Such Yoga shall have to be practiced with constant and consistent awareness of I AM in all.

The Steps

The steps for practice of the Eightfold path of Yoga are:

1. Yoga student should remain in life activity conducting his duties and responsibilities towards his family and to the society. The one that escapes from economic, domestic and social responsibilities is unfit for Yoga.

2. Actions forbidden by the scriptures should be

avoided. Do what is recommended by the scriptures. Till one intuitively knows what is right and what is wrong in a given situation, the scriptures are the guiding signals. They enable reaching right decisions.

3. The practice of vocation shall have to be understood as a social responsibility but not as a means for amassing material wealth and property. Therefore the income arising from vocational practice shall have to be understood as God-given for proper discharge of such responsibilities.

The purity of the income decides the purity of life. The purity in discharge of vocational responsibilities decides the purity of income. Ill-gotten money through foul play upon the society leads man to miserable states of mind - the litmus test relating to one's economic activity is the contentment or lack of it. The one that looks at the vocation as social responsibility and conducts it well and thereby earns income is the one that carries contentment. If contentment is absent, it means there is foul play.

4. A Yoga practitioner should learn to respect, venerate, serve and be useful to the World Disciples - Yogis, Saints and Sages. Never be critical about them. Do not engage in discussions about their behavior.

5. The general behavior should necessarily exclude bohemian, contemptuous, immoral and unmannerly acts.

- a. Lack of concern for others and lack of sensitivity is called bohemian.
- b. Unchaste speech, quarrels, use of abusive language, emotional outbursts and overcritical speeches are considered contemptuous.
- c. Unkind attitude towards dependants and servants, licentious attitude, indulgence in alcoholic drinks, deceit and misrepresentation are called immoral acts.
- d. To be odd in matters of food, clothing and in social behaviour is called unmannerly.

6. Be inclined, in accordance to sanctions of time, to visit sacred men and sacred places. Participate in sacred works, rituals and worships.

7. Keep up purity in matters of intake (water and food) in relation to time, place, material and its preparation.

8. Choose to live in places serene, calm and quiet. Avoid densely populated, highly commercial and noisy places. Till consolidated in equanimity and poise, avoid crowd situations.

9. Practice harmlessness that enables development of poise, completed point of view and divine understanding. Clandestine activities and aspiring for others' properties and fortunes are prohibitive. They

hinder progress in Yoga.

10. Accept as much as is needed. Do not accept more than what is required. Learn to distribute accumulations to keep free from material gathering and its consequent conditioning.

11. Contemplate upon the unitary existence, the Self, as I AM at all times, maintain purity in thought, speech and action (as also keep purity of surroundings). Study on a daily basis World Scriptures at least for 15 minutes and prepare notes thereon, hold 'fiery aspiration' all through.

12. Let the daily routine include a few minutes for worship and for maintaining silence.

13. Maintain ease at mind and cheer on the face.

14. Practise withdrawal from sense objects, from mind's thoughts into heart. This is called absorption. This can be practised in between two actions to start with. Gradually the practice can be extended even while in action.

15. In that withdrawn state (i.e., withdrawal into the heart) contemplate upon the six centres within the vertebral column. These are the etheric centres within:

- i. *Base Centre* - It is the centre for regulation of solid matter - the earth in us.
- ii. *Spleen Centre* - It regulates the heat in the body.

- iii. *Solar Plexus* - It regulates the water in the body.
- iv. *Heart Centre* - It regulates air, respiration and pulsation of prana in the body.
- v. *Throat Centre* - It regulates the ether and the speech.
- vi. *Eyebrow Centre* - It regulates the mind, the one beyond the five elements.

The six centres are linked to the spinal system. The seventh centre is linked with the cerebral system, the abode of the Spirit.

16. Meditation - Call back the objective mind to subjectivity by applying the mind upon respiration. Trace the source of respiration and reach the heart. Learn to remain at the heart.

Thereafter, contemplate upon the base centre in the heart. Establish the link between the two in contemplation. Likewise, establish link with all the centres with heart as their meeting point. By such practice the awareness distributed in all centres converges in heart and the activity of the centres becomes subservient to the heart.

Respiration shall have to be kept in poise during the daily activity to progressively work out the aforesaid state of being in the heart. Absorption and contemplation thus leads one to meditation. Thereby the mind gains at-one-ment.

17. By practising slow-soft, deep and uniform breathing and eliminating conflicting thoughts and actions, one can gain poise in respiration. Gaining poise in respiration is called *Pranayama*. (It is not any exercise of respiration. Holding the breath and holding breathless, etc are acrobatics of respiration and are not recommended by Kapila or even by Patanjali).

Proper inhalation eliminates the need for exhalation. And proper exhalation eliminates the need for inhalation. One gradually consumes the other and establishes the one in *Samana* or poise.

18. Learn the secret of time. In the form of time, the Lord remains in the created being (the soul). In the form of time, he reflects upon the mind and pushes one into the daily action. Keeping awareness of time, one functions daily in life. While he is aware of time in terms of hours, days, months and years, he does not know that time is the inversion of awareness as time. Due to this inversion the man (the soul) is bound by time.

Time not only descends as awareness through mind, but also descends as the pulsating activity that causes respiration, heart beat and circulation. The pulsations and the respirations create the units of time relating to the being. The units of time are disturbed causing disturbance to respiration and pulsation due to mind's involvement through actions in fear, sorrow,

anger, jealousy, malice, anxiety, etc. The poetical and the metrical functioning of the breath is disturbed. In course of time, such disturbance establishes itself through habit and paves way for death.

Mind's awareness of time also weakens when the breath is weakened. The daily life's rhythm is lost, meaning the mind's order is lost. Disorder prevails in the respiratory system and in the intelligent activity of mind.

Practising of breathing in such a state is futile. The daily rhythm therefore forms the basis for Yoga practice. How can one think of working with breathing with a mind that is in disorder? The breathing and the mind are at disagreement with each other. Hence, the preceding steps shall have to be well established as a habit by the Yoga student before he can propose to meditate to bring together mind's activity and heart's activity.

Daily activity should be elevated from routine to rhythm. Then the mind will be able to apply itself upon the breathing, respiration and pulsation. Then the two gather into one. Then one understands that he himself is descending in the two-way path of life activity and mind's activity. He is the undercurrent of the both. As one, he is time, he is consciousness. As two he is his life and his activity which in fact is his triple state (He, his life and his activity).

When the mind and the respiration start aligning

with each other, cessation of inhalation or exhalation (state of breathless poise) happens. Such happenings cleanse the physical, vital, mental and buddhic layers of the student. Bliss thereby descends and permeates into the four layers. Man establishes in poise and experiences peace.

19. Fiery aspiration continues throughout the practice, culminating in the emergence of light due to interaction of the fire of aspiration with the air of the breathing. The emanation of light enables equilibrium between the forces of inertia and dynamism. The absorption of mind with senses and respiration into pulsation and subtle pulsation culminates in to the state of being. The effort ends. The being remains. It is called the *Samadhi*.

Yoga student holds his own views and viewpoints during the practice. But as he starts living in Yoga, the views and viewpoints disappear and the vision remains. Vision is completed viewpoint. It has no loopholes in it. This vision leads to bliss within and happiness outside. The 'man in God' slowly thus transforms into the 'God in man'.

Nirvana

The transformed man has no non-God situation. In all the four dimensions, he visualises God/Self/I AM only. Form, name, place and time do not illusion and

condition him. There is no other. Even the body is experienced as THAT or Self. Unity is gained in totality. This is called *Nirvana*. The light of lower candle-power is absorbed by the light of higher candle-power. Only one illumination remains. Likewise, the thought relating to body also dissolves in God's presence.

Clay is made into a pot. Pot is understood in two portions, i.e., the pot and the clay in the pot. The name 'pot' and the 'form' of pot are attributed to the clay by us. They do not exist to the clay. Likewise, the Self in creation is looked as Self and non-Self. The non-Self is what we see out of our attributed nature. To the clay there is no name consciousness as 'pot' or form consciousness as the form of pot. To the Self also there is no name consciousness or form consciousness. It is just consciousness without feeling. As clay, it exists with or without the pot. When the pot is broken, clay remains. When the pot is made, clay remains as clay in the pot. Either way, clay remains as clay. So is the Self with or without form. As long as clay is available, the pot availability is there. As long as Self is, the creational possibility is there. Self is eternal and hence the creation too is continuously eternal, with its series of periodicities. Creation is of Self, from Self and is held by Self. Hence, only the Self is constant, immutable, stable and fixed. All its transformations are transitory.

Sankhya

The one who realises this Self, remains identified by the Self as I AM in all that *is*.

This creational process, the relation between Self, Nature and Force, the order of its manifestation and evolution and its series of expansion and contraction through Time, has an order. The knowledge of this order is called *Sankhya*.

* * *



surrender - the blissful way

Contemplate upon the Self, the centre of creation which exists in you as your being. Submit all your knowledge, your actions and their fruits at the feet of the Self within and without. You shall stand delinked and detached by such contemplation. Poise steps in, through such linking to Self. Mind stands aside. Actions happen, causes cease. Since the mind stands aside, there is no causal body carrying out the illusion of separativity, of attraction and of repulsion. The sole attraction to the Soul Universal remains in all happenings in and around. The Self reveals through all that surrounds and that which is beyond the surrounding.

Self reveals as the centre of all the beings. The ever-continuous humming sound of the Self is heard through sound and silence. Sight gives way to vision that pierces through form and formations and directly meets the Self in the objective forms. The Masters of Wisdom, the Kumaras, the Devas worship this Self as 'Om'. They visualise all the creational activity as His play. They play their role too in tune with the play. The Cosmic Person is no different from the Self, the Self within - your very being! Visualise your being in and

around. That is the real Yoga, the union with the One.

Study of spiritual sciences, conduct of sacrifices, pilgrimage to sacred places, contemplation upon mantra, meditation, study of scriptures, practice of yoga, service and sacrifice, do not by themselves give the vision of the Lord. Yoga living enables vision of the Lord in daily life. Yoga living is living in union with the Lord (Self) while in interaction with the form and the name through time and place. Experiencing the Lord in all these four dimensions leads to fulfilment.

This sacred doctrine called *Sankhya*, shall be given only to those who are attentive and alert, who are compassionate to the fellow beings, who are inclined more to duty than to their rights and privileges, who are unaffected by malice and who are unpolluted by sex and desire. To them the doctrine paves the way for realisation.

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